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THE UNIVERSITY OF MICHIGAN LIBRARIES

Asiatic Society Monographs

A CATALOGUE

OF

SOUTH INDIAN SANSKRIT MANUSCRIPTS

(ESPECIALLY THOSE OF THE WHISH COLLECTION)

BELONGING TO THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND. Library. Whish Coll.

COMPILED BY

DR. M. WINTERNITZ

PROFESSOR IN THE GERMAN UNIVERSITY OF PRAGUE.

WITH AN APPENDIX BY F. W. THOMAS.

LONDON

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1902.

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PREFACE.

The bulk of the MSS. described in this Catalogue belong to the Whish Collection of the Royal Asiatic Society of Great Britain and Ireland. These MSS. had been acquired by C. M. Whish of the Madras Civil Service, and were presented to the Society by his brother J. L. Whish Esq[r] in July 1836. In most of these MSS. entries with the signature of C. M. Whish are found, and many of them show traces of having been read and studied by a European scholar. The entries are generally dated, the earliest date being 1822[1], and the latest 1831. Some of the MSS may have been copied for Mr. Whish at that time. A certain date can be assigned only to those few MSS.[2] which are dated by the Kollam era and were written between A. D. 1787 and 1827. Most of the others, dated by years of the Jupiter cycle, or bearing no dates at all, were probably written about the same time, that is to say, at the end of the 18th or the beginning of the 19th century. Only a few MSS. seem to be a good deal older and may belong to the earlier part of the 17th century. Generally speaking, the MSS. in Malayalam characters are older than those written in Grantha. In some of the Malayalam MSS.,[3] especially in those of apparent greater antiquity, the peculiar paging by Akṣaras is found to which Professor C. Bendall has drawn attention in the JRAS, October 1896, pp. 790 sq. According to this

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[1] In No. 138 (see p. 194) the date 1817 is probably only indistinctly written and meant for 1827.

[2] Nos. 103, 113, 122, 138, 139, 141, 142, 145, 146, 150.

[3] See Nos. 19, 108, 118, 128, 129, 138, 151, 157, 158.

system, the Akṣaras *na*[1], *nna*, *nya*, *ṣkra*, *jhra*, *hā*, *gra*, *pra*, *dre*, *ma* are used for the numbers 1—10, *tha*, *la*, *pta*, *ba*, *tra*, *trū* or *tru*, *cī*, *ṇa* for 20, 30, 40, 50, 60, 70, 80, 90. For 100 and 200 the signs [illegible] and [illegible] (= *ña* and *ñña?*) are used.[2]

Besides the Whish MSS. there are also a number of other South Indian MSS. (Sansk. Nos. 1—28) described in this Catalogue, about which I could not get any satisfactory information. I found them mixed up with a large number of Tamil MSS. Prof. Rhys Davids tells me that they were always kept together with the Whish MSS., and he is inclined to think that they, too, belong to the same collection though "it is not quite certain that they really formed part of the Whish donation." They are nearly all written in Grantha, and seem, for the greater part, to have been written at the end of the 18th and the beginning of the 19th century.

But though the MSS. here described are not distinguished by great age, there are many rare and valuable MSS. among them. Perhaps the most important of all are the Mahābhārata MSS. which represent a distinct recension of the great Epic. Some years ago — at the International Congress of Orientalists in Paris, 1897 — I first drew attention to these MSS., and pointing out the great differences between the text offered by these South-Indian MSS. and that of the Calcutta and Bombay editions — the so-called Vulgata —, I showed the insufficiency of the latter, and made an appeal for a critical edition of the Mahābhārata which I declared to be the sine quâ non of any critical study of the great Epic. This appeal met with much sympathy among Sanskrit scholars, and there is now every reason to hope that such a critical edition will be begun in no distant future. The Whish MSS. of the Mahābhārata to which we thus owe the plan of a

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[1] Sometimes the first leaf is marked with '*hariḥ śrī*', and the paging by *na*, *nna*, *nya* etc. begins with the second leaf, e. g. in No. 157.

[2] For other ways of numbering the pages by Akṣaras, see pp. 21, 27, 93, 166, 178, 221.

critical edition of the great epic, will prove invaluable whenever this plan is to be carried out.

Among the Vedic MSS., I may point out a MS. of the Taittirīya-Āraṇyaka (No. 178) which should prove useful for a critical edition of that text — a great desideratum, as Rājendralāla Mitra's edition is anything but satisfactory.

Several MSS. of our Collection have already been used or are still being used for critical editions, e. g. the MSS. of Sāyaṇa's Ṛgveda-Bhāṣya (Nos. 1a, 2 and 13), of the Gṛhyasūtra, Mantrapāṭha, and Dharmasūtra of the Āpastambins with their Commentaries (Nos. 26, 27, 37), and of Sāyaṇa's Commentary on the Mantrabrāhmaṇa (No. 86).[1]

How valuable the MS. Collections of the Royal Asiatic Society were, has already been known since 1890, when a rough list of the titles of the Sanskrit MSS. in the Todd and Whish Collections of the Society was published (JRAS, N. S., Vol. XXII, pp. 801—813). It was intended then already to publish a proper catalogue as soon as the funds of the Society would permit. But it was considered probable that so long a period would necessarily elapse before this could be done, that it was advisable at once to publish such a rough list, however incomplete and incorrect. And it will, indeed, be now seen that the Whish Collection, at any rate, contains many more numbers and above all many more works and fragments of works than those mentioned in the rough list.[2]

The forecast of delay was also fully justified by the event. The rough list appeared in 1890. We are now in 1902. But when, in May 1894, the preparation of this catalogue

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[1] A MS. 'Whish No. 66' mentioned by Prof. Kern as having been used for his edition of the Āryabhatīya (Leiden 1874) has not been found among the MSS. which I have catalogued.

[2] For a complete list of all the numbers of the Whish Collection including also those which contain vernacular (chiefly Malayalam) texts and have therefore not been described in this Catalogue, see below pp. XII—XV.

was entrusted to me by the Council of the Society the funds available were not sufficient to enable me to give my whole time to the work. I have been working at it, while I was living at Oxford, for several years, but the work had often to be interrupted on account of more pressing professional work. In 1898 I left England, and some of the MSS. had to be sent over to Prague, so that the progress of the work became still slower. Finally, to avoid further delays, Mr. Thomas kindly undertook to describe the MSS. which I had not yet seen, and their descriptions will be found in the Appendix as Nos. 191-215.

A Catalogue of Sanskrit MSS. is of not much use, unless extracts from the works they contain are given. For in most cases the mere title of a Sanskrit work tells us nothing about its character or contents. And even in the case of well-known texts, a few short extracts (at least the beginning and the end) seem to me necessary, in order to give some idea of the correctness and value of a MS. With this end in view I have given extracts, however short, from nearly every MS., and I have made a point of copying these extracts as accurately as possible from the MSS. A compiler of a catalogue is not an editor, and I did not think it the duty of the compiler to correct his quotations. Wherever corrections suggested themselves to me, I have given them in parenthesis or banished them to footnotes.[1] The peculiar orthography of South Indian MSS. has also been retained throughout. Thus, as regards the nasals, I have written with the MSS. annan tu, sarasvatīn devīm etc. (and not annaṃ tu, sarasvatīṃ de°), and as regards the Sandhi before sibilants I have followed the MSS. in omitting the Visarga before a sibilant with following consonant (puna´śrutiḥ, °viṃśa strījātakam etc.). I have also written with the MSS. talpara, ulpanna etc., and even atpa for alpa, also tatbuddhis, pātma etc. for

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[1] Words or Akṣaras added by conjecture, have been put in parenthesis ( ), while square brackets [ ] have been used to mark words and syllables as to be omitted.

tadbu°, pādma etc., śruṇu for śṛṇu, and cerebral ḷ between two vowels, e. g. Kāḷidāsa, maṅgaḷa, etc. Only in the Index I have used the ordinary orthography.

In preparing a catalogue of South Indian MSS. one has to encounter far greater difficulties than in having to deal with Nāgarī MSS. The reading of palm leaves is always very trying to the eyes, and the Malayalam characters are particularly difficult to read, and often very indistinct. Moreover the leaves are frequently mutilated or rubbed off, especially at the beginning and at the end, and — what is the worst — one MS. generally contains fragments of several different works, without beginning and end.

In overcoming these difficulties, I had, as every compiler of a Sanskrit catalogue now has, the help of Professor AUFRECHT's monumental work, the Catalogus Catalogorum. But I had also the good fortune of Prof. AUFRECHT's more immediate help, for he was kind enough to take the trouble of reading the proofs, and I owe to him many most valuable suggestions and corrections, and in more than one case he has helped me to identify some short and very puzzling fragment. I am fulfilling a pleasaut duty in expressing to him my sincerest thanks for all the trouble he has taken in making this Catalogue more useful than it would have been without his generous help. My thanks are due, also, to Professor LUDWIG who kindly read a revise, and has suggested to me some valuable emendations in the extracts. Finally I have to thank Professor RHYS DAVIDS to whom the initiation of this undertaking is due, for the kindly interest he has throughout taken in the work.

Prague, August 1902. M. WINTERNITZ.

SYNOPTICAL LIST OF THE NUMBERS OF THE MSS. AND THE CATALOGUE NUMBERS.

		Cat.-No.
Whish	No.	1— 1
"	"	2— 2
"	"	3— 3
"	"	4— 4
"	"	5— 5
"	"	6— 6
"	"	7— 7
"	"	8— 8
"	"	9— 9
"	"	10—10
"	"	11—11
"	"	12(1) } —12
"	"	12(2) }
"	"	13—13
"	"	13a—14
"	"	14—15
"	"	15—16
"	"	16—17
"	"	17—18
"	"	18—19
"	"	19—20
"	"	20—21
"	"	21—22
"	"	22—23
"	"	23—24
"	"	24—25
"	"	25—26
"	"	26—27

		Cat.-No.
Whish	No.	27—28
"	"	28—29
"	"	29—30
"	"	30—31
"	"	31—32
"	"	32—33
"	"	33—34
"	"	34—35
"	"	35—36
"	"	36 A } —37
"	"	36 B }
"	"	37—38
"	"	38—39
"	"	39—40
"	"	40—41
"	"	41—42
"	"	42—43
"	"	43—44
"	"	44—191
"	"	45—45
"	"	46—46
"	"	47—192
"	"	48—47
"	"	49—48
"	"	50—49
"	"	51—50
"	"	52—51
"	"	53—52

		Cat.-No.
Whish	No.	54—53
"	"	55—54
"	"	56—55
"	"	57—56
"	"	58(1) } —57
"	"	58(2) }
"	"	59—58
"	"	60—59
"	"	61—60
"	"	62—61
"	"	63—62
"	"	64—63
"	"	65—64
"	"	66—65
"	"	67—66
"	"	68—67
"	"	69 A—68
"	"	69 B—69
"	"	70—70
"	"	71—71
"	"	72—72
"	"	73—73
"	"	74—74
"	"	75—75
"	"	76—76
"	"	77—77
"	"	78—78
"	"	79—79
"	"	80—80
"	"	81—81
"	"	82—82
"	"	83—83
"	"	84 A—84
"	"	84 B—85
"	"	85—86
"	"	86—87
"	"	87—88

		Cat.-No.
Whish	No.	88— 89
"	"	89— 90
"	"	90— 91
"	"	91— 92
"	"	92— 93
"	"	93— 94
"	"	94— 95
"	"	95— 96
"	"	96— 97
"	"	97— 98
"	"	98— 99
"	"	99—100
"	"	100—101
"	"	101—102
"	"	102—103
"	"	103—104
"	"	104—105
"	"	105—106
"	"	106—107
"	"	107—108
"	"	108—109
"	"	109—110
"	"	110 A—111
"	"	110 B—112
"	"	111—113
"	"	112 A—114
"	"	112 B—115
"	"	113—116
"	"	114—117
"	"	115—118
"	"	116—119
"	"	117—120
"	"	118—121
"	"	119—122
"	"	120 not Sanskrit
"	"	121—123
"	"	122—124

	Cat.-No.
Whish No.	123—125
„ „	124 not Sanskrit
„ „	125 A—126
„ „	125 B not Sanskrit
„ „	126—127
„ „	127—128
„ „	128—129
„ „	129—130
„ „	130—131
„ „	131 not Sanskrit
„ „	132—132
„ „	133—133
„ „	134—134
„ „	135 not Sanskrit
„ „	136—135
„ „	137—136
„ „	138 not Sanskrit
„ „	139—137
„ „	140—138
„ „	141—139
„ „	142—140
„ „	143—141
„ „	144—142
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„ „	147—145
„ „	148—146
„ „	149—147
„ „	150—148
„ „	151—149
„ „	152—150
„ „	153 not Sanskrit
„ „	154—151
„ „	155—152
„ „	156 not Sanskrit
„ „	157 „ „
„ „	158—153

	Cat.-No.
Whish No.	159—154
„ „	160—155
„ „	161 not Sanskrit
„ „	162—156
„ „	163—157
„ „	164—158
„ „	165—159
„ „	166 not Sanskrit
„ „	167—193
„ „	168 not Sanskrit
„ „	169—160
„ „	170 not Sanskrit
„ „	171—161
„ „	172—162
„ „	173 not Sanskrit
„ „	174—163
„ „	175—164
„ „	176—165
„ „	177—166
„ „	178—167
„ „	179—168
„ „	180—211
„ „	181—169
„ „	182—170
„ „	183—171
„ „	184—172
„ „	185 not Sanskrit
„ „	186—207
„ „	187 A—195
„ „	187 B—203
„ „	188—173
„ „	189—174
„ „	190—175
„ „	191—176
„ „	192—177
„ „	193—178
„ „	194—179

		Cat.-No.
Whish	No.	195—180
Sansk.	No.	1—181
„	„	2—182
„	„	3—183
„	„	4—184
„	„	5—185
„	„	6—186
„	„	7—187
„	„	8—188
„	„	9—189
„	„	10—190
„	„	11—194
„	„	12—196
„	„	13—197
„	„	14—198

		Cat.-No.
Sansk.	No.	15—199
„	„	16—200
„	„	17—201
„	„	18—202
„	„	19—204
„	„	20—205
„	„	21—206
„	„	22—208
„	„	23—209
„	„	24—210
„	„	25—212
„	„	26—213
„	„	27—214
„	„	28—215

		Cat.-No.
Whish No.		123—125
„	„	124 not Sanskrit
„	„	125 A—126
„	„	125 B not Sanskrit
„	„	126—127
„	„	127—128
„	„	128—129
„	„	129—130
„	„	130—131
„	„	131 not Sanskrit
„	„	132—132
„	„	133—133
„	„	134—134
„	„	135 not Sanskrit
„	„	136—135
„	„	137—136
„	„	138 not Sanskrit
„	„	139—137
„	„	140—138
„	„	141—139
„	„	142—140
„	„	143—141
„	„	144—142
„	„	145—143
„	„	146—144
„	„	147—145
„	„	148—146
„	„	149—147
„	„	150—148
„	„	151—149
„	„	152—150
„	„	153 not Sanskrit
„	„	154—151
„	„	155—152
„	„	156 not Sanskrit
„	„	157 „ „
„	„	158—153

		Cat.-No.
Whish No.		159—154
„	„	160—155
„	„	161 not Sanskrit
„	„	162—156
„	„	163—157
„	„	164—158
„	„	165—159
„	„	166 not Sanskrit
„	„	167—193
„	„	168 not Sanskrit
„	„	169—160
„	„	170 not Sanskrit
„	„	171—161
„	„	172—162
„	„	173 not Sanskrit
„	„	174—163
„	„	175—164
„	„	176—165
„	„	177—166
„	„	178—167
„	„	179—168
„	„	180—211
„	„	181—169
„	„	182—170
„	„	183—171
„	„	184—172
„	„	185 not Sanskrit
„	„	186—207
„	„	187 A—195
„	„	187 B—203
„	„	188—173
„	„	189—174
„	„	190—175
„	„	191—176
„	„	192—177
„	„	193—178
„	„	194—179

		Cat.-No.
Whish	No.	195—180
Sansk.	No.	1—181
„	„	2—182
„	„	3—183
„	„	4—184
„	„	5—185
„	„	6—186
„	„	7—187
„	„	8—188
„	„	9—189
„	„	10—190
„	„	11—194
„	„	12—196
„	„	13—197
„	„	14—198

		Cat.-No.
Sansk.	No.	15—199
„	„	16—200
„	„	17—201
„	„	18—202
„	„	19—204
„	„	20—205
„	„	21—206
„	„	22—208
„	„	23—209
„	„	24—210
„	„	25—212
„	„	26—213
„	„	27—214
„	„	28—215

2.

Whish No. 2.

Size: $16\frac{1}{4} \times 2$ in., 170 leaves, 9 or 10 lines on a page.
Material: Palm leaves.
Date of MS.: 18th or 19th cent.?
Character: Malayalam.

Ṛgveda-Bhāṣya, by *Sāyaṇācārya,* from the 23rd Varga of the 5th Adhyāya of the 1rst Aṣṭaka, to the end of the 1rst Aṣṭaka, i. e. Sāyaṇa's Commentary on Ṛgveda-Saṃhitā I, 75 to I, 121.

This is the MS. T used for Prof. Max Müller's second edition of the Ṛgveda with Sāyaṇa's Commentary, see vol. I, pp. liv, lvi, lvii *seqq.*

It begins:—atra prathamāṃ juṣasva saprathastamaṃ, *etc.*

3.

Whish No. 3.

Size: $10\frac{3}{4} \times 1\frac{5}{8}$ in., 75 leaves, 8 lines on a page.
Material: Palm leaves.
Date of MS.: 18th or 19th cent.?
Character: Grantha.

The *Brahmagītā* from the *Yajñavaibhavakhaṇḍa* in the *Sūtasaṃhitā* of the *Skanda-Purāṇa.*

It begins:—ṛṣaya ūcuḥ । bhavatā sarvam ākhyātaṃ saṃkṣepād vistarād api । idānīṃ śrotum icchāmo brahmagītām anuttamām । *etc.*

It ends:—iti omityādimahāpurāṇe śrī-skānde mahāpurāṇe sūtasaṃhitāyām yajñavaibhavakhaṇḍe uparibhāge brahmagītāsūpaniṣatsu dvādaśoddhyāyaḥ ॥ śrīśivāya namaḥ ॥ śubham astu ॥

4.

Whish No. 4.

Size: $10\frac{3}{4} \times 1\frac{5}{8}$ in., 170 leaves, 8 lines on a page.
Material: Palm leaves.
Date of MS.: 18th or 19th cent.?
Character: Grantha.

A Commentary on the *Brahmagītā* (see No. 3), by *Mādhavācārya.*

It begins:—vande sindhuravaktran taṃ bandhun dinasya santatam | pratyūhavyūhaśamanam upāsyaṃ sarvadevataiḥ ॥ evam upaniṣadekasamadhigamyasya brahmātmaikatvavijñānasya niśreyasasādhanatvam uktan tac ca sarvaśākhāsammatam iti darśayitum aitare(ya)kataittirīyakādi - samastopaniṣadartthasya sākalyena pratipādikāṃ brahmagītāṃ vaktum munīnāṃ praśnam avatārayati bhavakāratithim iti atha tāṃ vaktuṃ purāvṛttam udāharati pureti sarvajñas sarvavid iti sāmānyatas sarvañ jānātīti sarvajñaḥ, *etc.*

It ends:—iti śrīmat-tryaṃbakapādābja-sevāparāyaṇenaiva Mādhavācāryyeṇa viracitāyaṃ (read °tāyāṃ) sūtasaṃhitāyāṃ yajñavaibhavakhaṇḍasyoparibhāge brahmagītāyāṃ dvādaśoddhyāyaḥ ॥ śivāya namaḥ śubham astu hariḥ oṃ ॥

5.

Whish No. 5.

Size: $9\frac{1}{2} \times 1\frac{3}{4}$ in., 117 + 41 leaves, 8 lines on a page.
Material: Palm leaves.
Date of MS.: 18th or 19th cent.?
Character: Grantha.

(a)

The *Prāyaścittasubodhinī*, a work on expiatory rites (Śrauta ritual), by *Śrīnivāsamakhin* of the village of Arhagoḷa. Ff. 117.

It begins:—arhagoḷagrāmanivāsī Śrīnivāsamakhī sudhīḥ | bālān uddiśya tanute prāyaścittasubodhinīm ॥ tatrādāv anuddharaṇaprāyaścittam ucya[n]te, *etc.*

It ends:—prāyaścittaṃsubodhanī (*sic*) samāptā ॥ hariḥ om ॥ śrīgurucaraṇāravindābhyān namo namaḥ ॥ yādṛśaṃ pustakan dṛṣṭvā tādṛśaṃ likhitam mayā | abaddhaṃ vā subaddhaṃ vā mama doṣo na vidyate ॥ asmat-gurucaraṇāravindābhyān namaḥ ॥

(b)

The *Kauḷādarśatantra* (a work on Tantra), by *Viśvānandanātha.* Ff. 1—19.

It begins:—natvā śrīgurupādukāñ ca vaṭukaṃ vāṇīñ ca vighneśvaraṃ kāmeśan tripurāṃ parāṃ bhagavatīn devīṃ śukaśyāmaḷāṃ । vakṣye kauḷikadhūrttaḍāṃbhikaśaṭhādīnāṃ kuḷajñāninām ācārasya ca lakṣaṇāni vilasatsatkāḷikānāṃ kramāt ॥ kauḷāgamatantrārtthān saṃgṛhya śrīkuḷārṇavārtthāṃś ca । kauḷādarśaṃ kurute Viśvānando hitāya kauḷavidām ॥

It ends:—iti śrī-Viśvānandanātha-viracita-kauḷādarśatantraṃ saṃpūrṇam ॥ śrīgurubhyo namaḥ ॥

(c)

The leaves 20 to 41 contain two other Tantric treatises, *viz.*

(1) The *Śrīcakrapratiṣṭhāvidhiḥ.* It begins (f. 20):—śrīcakroddhāraḥ । tatra vedikāyāṃ gomayopaliptāyāṃ paścimataḥ svasthānaṃ parityajya *etc.* It ends on f. 28:—iti śrīcakrapratiṣṭhāvidhiḥ ॥ Quotations occur from *Tantrarāja, Ratnasāgara, Kulamūlāvatāra.*

(2) The *Śrīvidyākhyamūlavidyābhedāḥ,* or *Tripurābhedāḥ.* Ff. 28 to 41.

This treatise begins:—atha śrīvidyākhyamūlavidyābhedā nirūpyante । tatra śrījñānārṇave ॥ *etc.* The *Śrīrudrayāmaḷa* is quoted on fol. 34b. *Śaṅkarācārya* and *Ānandagiri* are mentioned fol. 36b.

Fol. 36b—37a:—ity evaṃ śrīmūlavidyāyā ekapañcāśatbhedaḥ । śrīmadārāddhyacaraṇaprasādaprāptāḥ pradarśitāḥ । atha yady apy āsāṃ vidyānāṃ na cāmitradūṣaṇam iti vacanāt siddhasāddhyādivicāro na karttavyaḥ ॥ atha prasiddhaśrīvidyā-pañcadaśākṣarīmantraprasaṃgāt upāsakabhedena dvādaśavidhaśrīvidyāmantrāś ca śāstrāntaroktaprakāreṇa likhyante । Theṇ follow 12 Mantras.

The MS. ends:—iti durvāsārādhitā vidyā | pañcadaśākṣarī | iti tripurābhedāḥ kathitāḥ || śrīmahātripurasundaryyai namaḥ ||

6.

Whish No. 6.

Size: $10\frac{1}{8} \times 1\frac{1}{2}$ in., 26 + 89 leaves, from 7 to 9 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

(a)

The *Śaktisūtra* together with its *Bhāṣya,* 20 Sūtras together with their Commentary.

The Sûtra begins:—oṃ atha śaktisūtrāṇi | citisvatantrā viśvasiddhihetuḥ | svecchayā svabhittau viśvam unmīlayati | *etc.* It ends on p. 2:—oṃ śaktisūtraṃ saṃpūrṇaṃ | śrīmatgurubhyo namaḥ |

Then the Commentary begins:—śaktisūtrabhāṣyaṃ | oṃ | citisvatantrā viśvasiddhihetuḥ viśvasiddhau hetuḥ | viśvasiddhihetukā ca iti sarvakāraṇatvaṃ sarvaśaktitvaṃ mahāphalatvaṃ sukhopāyaprāpyatvañ ca svātmadevatāyā vivakṣitaṃ | citir ity ekavacanena bhedavāstavatvaṃ svatantreti niraṃkuśaiśvaryyañ ca sūcitaṃ | *etc.* It ends on page 12:—pūrve bhūtabaliṃ dadyāt kṣetrapālan tu dakṣiṇe | rājarājeśvaram maddhye gaṇapati īśānnye | āgneyagaṇapatim āgneyaṃ kurukulyāṃ | vāyavye | vārāhīm īśānnye | (*sic*)

(b)

Ātharvaṇaprokta - devīrahasya - svarūpakramopāsanāyāḥ jaganmātṛbhaktyaikavedyaḥ prayogaḥ[1] by *Jagannāthasūri* (215 ślokas). Ff. 13—26.

It begins:—vimarśapadavācyām apy avimarśapadan

[1] Mr. Whish describes this as the Bhāvanopaniṣad. See below śloka 2.

An abstract of the Contents of the work is given on ff. 11 seqq.

It ends:—sarvas tarati durgāṇi sarvo bhadrāṇi paśyati | sarvas satgatim āpnoti sarvasya bhavitā sukhaṃ ॥ iti śrīmatskānde mahāpurāṇe agastyasaṃhitāyāṃ śrī-hālāsya-māhātmye kadaṃbavanapraveśo nāma ekasaptatimoddhyāyaḥ ॥ śivāya namaḥ ॥ hariḥ oṃ, *etc.*

8.

Whish No. 8.

Size: 13 × 1⅞ in., 60 + 25 leaves, 9 lines on a page.
Material: Palm leaves.
Date of MS.: 18th or 19th cent.?
Character: Grantha.

(a)

The *Haritattvamuktāvalī,* a Commentary on Śaṅkara's *Haristuti* (or *Harim-īḍe-stotra*), by *Svayamprakāśa Yati,* a pupil of *Kaivalyānanda Yogīndra.* Ff. 60. See Hall, p. 135 seq.; Mitra, Notices, Nos. 1297, 1489.

It begins:—Śaṃkaraṃ Śaṃkarācāryyaṃ Keśavaṃ Bādarāyaṇaṃ | sūtrabhāṣyakṛtau vande bhagavantau punaḥ-punaḥ | satyajñānānandātmakam advitīyaṃ brahmaiva śuddhasatvapradhānamāyopādhikaṃ sadīśvarābhāvam malinasatvapradhānāvidyopādhikaṃ sajjīvabhāvañ ca jagan māyābhāsena jīveśau karoti, *etc.*

It ends:—iti śrīmat-paramahaṃsa-parivrājakācāryyaśrī-Kaivalyānanda-yogīndra-pādakamalabbṛṃgāyamāna-Svayaṃprakāśākhya-yativiracitā śrī-Śaṃkara-bhagavat-pādakṛta-haristutivyākhyā haritatvamuktāvalīsamākhyā samāptā॥ śrīdakṣiṇāmūrttaye namaḥ ॥ śubham astu ॥

(b)

The *Rasābhivyañjikā,* a Commentary on *Lakṣmīdhara's Advaitamakaranda,* by *Svayamprakāśa Yati,* a pupil of *Kaivalyānanda Yogīndra,* ff. 25. See Hall, p. 102; Mitra, Notices, No. 689.

It begins: — nityan nirantarānandacitghnaṃ brahma nirbhayaṃ | śrutyā tarkānubhūtibhyām aham asmy advayaṃ sadā | *etc.*... sphuṭaṃ vedāntapratipādyaṃ saccidānandalakṣaṇaṃ sarvajñaṃ sarvopādānan nityaṃ sarvagam advayaṃ dehendriyaprāṇamanobuddhyahaṃkārasākṣipratyagabhinnatayā tarkais saṃbhāvayituṃ kiñcit prakaraṇam advaitamakarandākhyam ārabhamāṇaḥ cikīrṣitasya granthasyāvighnaparisamāptaye sveṣṭadevatāpraṇāmarūpam maṃgalaṃ svayam anuṣṭhāya śiṣyaśikṣāyai granthato nibaddhnāti | kaṭākṣakiraṇāçāntanamanmohābdhaye namaḥ | *etc.*

Beginning of the last (29th) chapter, fol. 24b:—Lakṣmīdhara iti granthakarttur nāma sa cāsau kavis, *etc.* Further on: advaitamakarandasya rasābhivyañjakā kṛtā | Svayaṃprakāśa-yatina (readᵒnā) puruṣottamaśāsanāt | *etc.*

It ends:—iti śrīmat-paramahaṃsa-parivrājakācāryya-Kaivalyānanda-Yogīndra-pāda-kamala-bhṛṃgāyamāṇa-Svayaṃprakāśākhya-viracitā (ra)sābhivyañjikākhyā advaitamakarandavyākhyā samāptā ॥ śrīmahātripurasundaryyai namaḥ ॥

9.

Whish No. 9.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., 88 + 12 + 24 + 26 leaves, 8 lines on a page.
Material: Palm leaves.
Date of MS.: 18th or 19th cent.?
Character: Grantha.

(a)

Described by Mr. Whish as 'The *Bhāgavata Sāram*'. Incomplete. Ff. 88.

It begins;—yad advayaṃ parānandaṃ satyajñānādilakṣaṇaṃ | niṣkalan niṣkriyaṃ śāntaṃ brahma tat samupāsmahe | namaḥ kṛṣṇāya gurave buddhitadvṛttisākṣiṇe | saccidānandarūpāya parasmai brahmaṇe muhuḥ | virājate trayī yena bhānuneva jagattrayī | prakāśitārttha(n) taṃ vande Vidyāraṇya-munīśvaraṃ | ekādaśe prakaraṇasaṃgrahas tu purākṛtaḥ | idānīṃ punar atraiva kriyate ślokasaṃgrahaḥ | skandha ekādaśe ślokā gṛhyante sāravattarāh | viduṣāñ

cittaviśrāntyai tadartthopi ca varṇyate । atratyaśloka ekaika uparatyupapādane । alan tathāpi gṛhyante katicitsārabhājibhiḥ । *etc.*

It ends:—viduṣaḥ punaḥ-punaḥ kṛtaśravaṇamananābhyāṃ samutpannānityanirantaraddhyānayogābhyāṃ nirargalāya mānā brahmātmatvāvagāhinī akhaṇḍākāravṛttir eva vidyā sā svayam avidyatāṃ tat kāryyañ ca nirddhūya paścād upaśāmyatīti sa dṛṣṭāntam upapādayati ॥

(b)

The *Bhāgavata-Purāṇa* with Commentary, from Adhyāya VI, 36 to the end of Adhyāya 7, of the 12th Skandha. Ff. 12. 'The whole contains an account of the extent of the Vedas', Mr. Whish.

It begins:—Śaunakaḥ । Pailādibhir Vyāsaśiṣyair vedācāryyair mmahātmabhiḥ । vedā vai kathitā vyastā etat saumyābhidhehi naḥ । *etc.*

It ends:—iti śrī-bhāgavate mahāpurāṇe savyākhyāne dvādaśe skandhe saptamoddhyāyaḥ ॥ śrīkṛṣṇāya paramagurave namo namaḥ ॥

(c)

The *Sūtagītā* of the second part (? uparibhāge) of the *Yajñavaibhavakhaṇḍa* of the *Sūtasaṃhitā* of the *Skanda-Purāṇa.* Ff. 24.

It begins:—aiśvaraṃ rūpam ānandam anantaṃ satyacitghanaṃ । ātmatvenaiva paśyantan nistaraṃgasamudravat ॥ *etc.*

It ends:—iti śrī-skānde purāṇe sūtasaṃhitāyāṃ yajñavaibhavakhaṇḍe uparibhāge sūtagītāsūpaniṣatsu aṣṭamoddhyāyaḥ ॥ śrīśivāya parabrahmaṇe namaḥ ॥ sūtagītā samāptā.

(d)

The *Sūtagītā-Tātparyadīpikā*, a Commentary on the preceding work, by *Mādhavācārya.* Ff. 26.

It begins:—atha vidyārtthinā namaskāras tu prathamataḥ karttavye ity upapādayituṃ sūtagītāṃ śrotukāmair

nnaimiśīyaiḥ kṛte namaskārastutī upaniṣad(read °nibad)-dhnāti aiśvaram iti *etc.*

It ends:—iti śrī-tryaṃbakapādābja-sevā-parāyaṇena Mādhavācāryyeṇa viracitāyāṃ sūtasaṃhitā(tā)tpa(r)yadīpikāyāṃ yajñavaibhavakhaṇḍasyoparibhāge sūtagītāsūpaniṣatsu aṣṭamoddhyāyaḥ ॥ śrīśivāya parasmai brahmaṇe namaḥ ॥ hariḥ oṃ ॥ śubham astu ॥

10.

Whish No. 10.

Size: $13\frac{1}{8} \times 1\frac{7}{8}$ in., 217 leaves, 9 lines on a page.
Material: Palm leaves.
Date of MS.: 18th or 19th cent.?
Character: Grantha.

Rāmānuja's Commentary on the *Bālakāṇḍa* and *Ayodhyākāṇḍa* of *Vālmīki's Rāmāyaṇa.*

It begins:—rāmam indīvaraśyāmaṃ rājīvāyatalocanaṃ। jyāghoṣanirjitārātiñ jānakīramaṇaṃ bhaje ॥ Vālmīkināmadheyāya muhur vārimuce namaḥ । ya śrīrāmakathāvarṣair jagattāpam aśīśamat ॥ *etc.*

Fol. 1b:—tatrādyakāṇḍavyākhyānaṃ kriyate viduṣām mude । Rāmānujena viduṣā rāmabhaktyaikasindhunā । tapa ityādi, *etc.*

Fol. 59:—iti śrī-Rāmānujīya-viracite bālakāṇḍavyākhyāne saptasaptatimas sargaḥ ॥

The Ayodhyākāṇḍa begins on f. 60a:—gacchateti mātulakulaṃ mātulagṛhaṃ kulaṃ gṛheṣv ity Amaraḥ, *etc.*

It ends:—iti śrī-Rāmānujācāryya-viracita-vyākhyāne-yoddhyākāṇḍe ekonaviṃśatyadhikaśatatamas sargaḥ ॥ śrīrāmacandrāya namaḥ ॥ ayoddhyākāṇḍavyākhyā samāptā ॥ hariḥ oṃ ।

11.

Whish No. 11.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., 176 leaves, 8 lines on a page.
Material: Palm leaves.
Date of MS.: On the first leaf there is an entry ("The metrical Digest called Ekādasa-skandha-sāram and its commentary by Brah-

mānanda Bhārati") signed by Mr. Whish and dated 1826. The MS. may have been written for Mr. Whish in that year. At any rate, its appearance is not much older.

Character: Grantha.

The *Ekādaśaskandhasāraślokasaṃgraha*, a metrical compilation of the doctrines contained in the eleventh Skandha of the *Bhāgavata-Purāṇa*, together with a Commentary, by *Brahmānanda Bhāratī*, a pupil of *Kṛṣṇānanda Bhāratī*.

It begins:—vaiśāradī sātiviśuddhabuddhir ddhunoti māyāṃ guṇasaṃprasūtāṃ | guṇāṃś ca sandahya yad ātmyam etat svayañ ca śāmyaty asamid yathāgniḥ ॥ ātmā sthūlasūkṣmādidehebhyo bhinnaḥ yato jñātā prakāśakaḥ *etc.*

Fol. 3:—yāvat syāt guṇavaiṣamyaṃ tāvan nānātvam ātmanaḥ | nānātvam ātmano yāvat pāratantryan tathaiva hi ॥

It ends:—iti śrīmat-paramahaṃsa-parivrājakācāryya-śrī-Kṛṣṇānanda-Bhāratī-munivaryya-śiṣya-Brahmānanda-Bhāratī-kṛta-ekādaśaskandhasāraślokasaṃgrahas savyākhyas saṃpūrṇaḥ ॥ śrīkṛṣṇāya parabrahmaṇe namo namaḥ ॥ śubham astu ॥

12.

Whish Nos. 12 (1) and 12 (2).

Size: 2 Vols., $16\frac{1}{2} \times 1\frac{3}{4}$ in., 22 + 246 leaves [ff. 147—246 in the second volume], from 8 to 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The second work is written by a different hand from the first.

(1)

The *Sūryasiddhānta*, the first Praśna, Adhyāyas 1—14. The text differs considerably from Mr. Fitz Edward Hall's edition in the Bibliotheca Indica.

It begins:—acintyāvyaktarūpāya nirguṇāya guṇanmane (read guṇātmane) | samastajagadādhāramūrttaye brahmaṇe namaḥ ॥1॥ alpāvaśiṣṭe tu kṛte mayo nāma mahāsuraḥ | ra-

hasyaṃ paramaṃ puṇyaṃ jijñāsur jñānam uttamaṃ ॥ 2 ॥ vedāṃgam agryam akhilaṃ jyotiṣāṃ gatikāraṇam । ārādhayan vivasvantaṃ tapas tepetidustaraṃ । toṣitas tapasā tena prītas tasmai varārtthine । grahāṇāñ caritaṃ prādāt mayāya savitā svayam । viditas te mayā bhāvas tapaṣārādhitas tv ahaṃ । dadyāṃ kālāśrayaṃ jñānaṃ jyotiṣāñ caritam mahat । *etc.*

It ends (f. 21 b):—sarvebhyaḥ pradadau prīto grahāṇāñ caritam mahat । atyatbhutatamaṃ loke rahasyaṃ brahmasammitaṃ[1] । vedasya nirmmalañ cakṣur jñātvā sākṣād vivasvataḥ । viditvaitad aśeṣeṇa paraṃ brahmā(dhi)gacchati । iti śrīsūryyasiddhānte prathamapraśne caturdaśoddhyāyaḥ ॥ cha ॥ śrīgurucaraṇāravindābhyānmaḥ ॥ sūryyasiddhāntam ॥

(2)

The *Kāmadogdhrī,* a Commentary on the *Sūryasiddhānta,* by *Tammayajvan,* or *Tammayārya,* a son of *Mallādhvarīndra* of *Paragipura* (who was a son of *Mallayajvan*, and a grandson of *Honnārya*).

It begins:—śrīvidyāhṛdayasthitāṃ śivamayāṃ śrīmatsamārādhitāṃ kāmākṣīṃ karuṇākaṭākṣakalitāṃ kalyāṇasandāyinīṃ । kodaṇḍāṃkuśapāśabāṇavilasatdhastāṃ prasannānanāṃ sindūrāruṇadehakāntim aniśaṃ śrīhonnamāṃbāṃ (*sic*) bhaje ॥ 1 ॥ śubhrāṃgaṃ pītavastraṃ suratarusadṛśaṃ sūryyakoṭiprakāśaṃ nānābhūṣāsametaṃ naḷinabhavanutaṃ nāgayajñopavītaṃ । śūlaṃ vātriñ ca khaṭgaṃ ḍamarukam atulaṃ pāṇipadmair ddadhānaṃ mailārākhyam maheśaṃ maṇimayamukuṭaṃ mālavīnātham īḍe ॥ 2 ॥ . . . ye Honnayāryyādikulaprasiddhāḥ sūryyādisiddhāntavido mahāntaḥ । ye Mallayajvādisamastatantravyākhyādhurīṇā mama devatās te ॥ 7 ॥ śrī-Honnāryyasarvatantrasvatantraḥ tasmā(j) jātas tādṛśo Mallayajvā । tajjaḥ khyātas sarvasiddhāntavettā śākinyākhye pattane Mallayajvā ॥ 8 ॥ tatputrohaṃ vedavedāntavedī jyotirvidyāpāragas Tammayajvā । sūryyan natvā sūryyatantrasphaṭikāṃ Honnāṃbāyai kāmadogdhrīṃ ka-

[1] This is the last verse in F. E. Hall's edition.

romi ॥ 9 ॥ iha tāvat prāripsitasya granthasya nirvighnaparisamāptikāmaḥ sveṣṭadevatāpraṇāmarūpaṃ maṃgaḷaṃ ślokato nibaddhnāti acintyeti । *etc.*

F. 37:—iti śrī-Mailāreśvara-Honnāṃbikāvaralabdhavāgvibhavena śrīparagipuri Mallayajvanas tanūjena jyautiṣikahṛtkumudacandreṇa Tammayāryyeṇa śrīsūryyasiddhāntasya maddhyādhikārasya ṭīkā kṛtā ॥ hariḥ om ॥

F. 65b:—śrī-Honnāryyasya pautrāc chīvagurusadṛśān Mallayajvākhyaputrārkkajāto Mallāddhvarīndrāt parigipuravarasthāyinas Tammayāryyaḥ । siddhāntarkkasya nāmnaḥ (read siddhāntasyārkkanāmnaḥ) kalitapadavatīṃ kāmadogdhrīṃ suṭīkāṃ spaṣṭāddhyāyasya samyagrahagurukṛpayā proktavān āṃbikāyai । hariḥ om śrīsūryyādinavagrahebhyo namaḥ ॥

F. 104b:—śrī-Honnāryyasya pautrāc chivagurusadṛśān Mal(l)ayajvākhyaputrāj jāto Mallāddhvarīndrāt paragipuravarasthāyinas Tammayajvā । siddhāntasyārkkā(read °rkka)-nāmnaḥ kalitapadavatīṃ kāmadogdhrīṃ suṭīkāṃ chāyāddhyāyasya samyagrahagurukṛpayā proktavān aṃbikāyai ॥ hariḥ oṃ ॥ chāyāddhyāyaḥ pūrṇaḥ ॥

Adhyāya IV ends f. 123, Adhyāya V f. 137b.

Vol. I (f. 146) ends:—śrī-Honnāryyasya . . . °yai ॥ iti śrīsūryyasiddhānte chedādhikāro nāma ṣaṣṭhoddhyāyaḥ ॥ cha ॥ saṃhitātrayanipuṇāya ādinārāyaṇasya nijagurave oṃ subrahmaṇyāya sāṣṭāṃgapraṇāmaḥ ॥ śubham astu śrīśivāya namaḥ ॥

Vol. II begins with the 7th Adhyāya which ends on f. 158b. Adhyāya VIII ends f. 168b, A. IX f. 172b, the Pātādhyāya f. 186, the Goḷādhyāya f. 212b, the Yantrādhyāya f. 235.

Vol. II ends:—śrī-Honnāryyasya pautrāc śivagurusadṛśān Mallayajvākhyaputrāj jāto Mallāddhvarīndrāt paragipuravarasthāyinas Tammayāryyaḥ । siddhāntasyārkkanāmnaḥ kalitapadavatīṃ kāmadogdhrīṃ suṭīkāṃ mānāddhyāyasya samyagrahagurukṛpayā proktavān aṃbikāyai ॥ bindudurllipi° . . . ॥ iti sūryyasiddhānte mānādhikāro nāma caturddaśoddhyāyaḥ ॥ hariḥ । oṃ *etc.*

13.

Whish No. 13.

Size: $16\frac{3}{8} \times 2\frac{1}{8}$ in., 135 leaves, 10 or 11 lines on a page.
Material: Palm leaves.
Date of MS.: 18th or 19th cent.?
Character: Grantha.

Ṛgveda-Bhāṣya, by *Sāyaṇācārya*, the first Adhyāya of the first Aṣṭaka, *i. e.* Sāyaṇa's Introduction, and his Commentary on Ṛgveda I, 1—19.

This is the MS. G used for Prof. Max Müller's second edition of the Ṛgveda with Sāyaṇa's Commentary. See Rig-Veda-Saṃhitā, ed. by F. Max Müller, 2nd Ed., vol. I, pp. liv, lvi, lvii *seqq.*

14.

Whish No. 13a.

Size: $15\frac{1}{8} \times 1\frac{5}{8}$ in., one leaf, 15 lines.
Material: Palm leaf, damaged.
Date of MS.: uncertain.
Character: Grantha.

The beginning of the *Ṛgveda-Saṃhitā in the Pada text.* Interesting is the accentuation, the Udāttas only being marked (by the sign ~ over the accentuated syllable). The leaf contains the text of Rv. I, 1, 1 to I, 3, 4.

15.

Whish No. 14.

Size: $13\frac{1}{4} \times 1\frac{1}{2}$ in., 83 leaves, 6 lines on a page.
Material: Palm leaves.
Date of MS.: The 'Prajotpatti' year in which the MS. was written (see below) is probably meant for the Prajāpati year corresponding to A. D. 1751/52, possibly A. D. 1811/12.
Scribe: Veṅkata Subrahmaṇya, son of Śeṣādri.
Character: Grantha.

The *Taittirīya-Upaniṣad-Bhāṣya* by *Śaṅkarācārya.*

The MS. begins:—om yasmāj jātañ jagat sarvaṃ yasminn eva pralīyate | yenedan dhyāryyate (*sic*) caiva tasmai jñānātmane namaḥ | yair ime gurubhiḥ pūrvaṃ padavākyapramāṇataḥ | vyākhyātās sarvavedāntās tān nityaṃ praṇatosmy aham ‖ taittirīyakasārasya mayācāryyaprasādataḥ | vispaṣṭārttharucīnāṃ hi vyākhyeyaṃ saṃpraṇīyate | nityānvayīni karmmāṇi upāttaduritakṣayārtthāni kāmyānityāni ca phalārtthināṃ pūrvasmin granthe idānīn tu karmmopādānahetuparihārāya brahmavidyā prastūyate |

It ends:—iti śrīmat-paramahaṃsa-parivrājakācāryya-Govinda-bhagavatpūjyapāda-śiṣya-Śaṃkara-bhagavatpādapūjyaviracite taittirīyyakabhāṣyam samāptam ‖ om ‖ hariḥ om śubham astu om visargabindvakṣara° *etc.* . . . hariḥ om dhanurmmāse saummyavāre tritīyāyām prajotpatau | taittirīyyaś ca likhitas Sarppe Śeṣādrisūnunā ‖ hariḥ om śubham astu hariḥ om ‖ prajotpattyabhidhe varṣe cāpamāsy asite dine | pakṣe budhasya sutithau tṛ[tri]tīyāyāṃ bhujaṃgabhe | Śeṣādrisūnunā Veṃk(a)ṭasubrahmaṇyena sādhanā | taittirīyopaniṣado bhāṣyaṃ sulikhitam mayā ‖ śubham astu *etc.* hariḥ om *etc.*

16.

Whish No. 15.

Size: $9\frac{3}{8} \times 1\frac{5}{8}$ in., 4 + 39 leaves, 8 lines on a page.
Material: Palm leaves.
Date of MS.: 18th or 19th cent.?
Character: Grantha.

(a)

(1) The *Īśā-Upaniṣad,* or *Īśāvāsya-Upaniṣad,* or *Vājasaneyi-Saṃhitā-Upaniṣad* (ff. 1—2 a).

It begins:—pūrṇam adaḥ pūrṇam idaṃ pūrṇāt pūrṇam udacyate | pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate | on namo brahmādibhyo brahmavidyāsaṃpradāyakarttṛbhyo

vaṃśarṣibhyo namo gurubhyaḥ । om śāntiś śāntiś śāntiḥ ॥ īśāvāsyam idaṃ sarvaṃ yat kiñ ca jagatyāñ jagat । *etc.*

It ends:—īśāvāsyam ity ekānuvākeṣṭādaśa ॥ on tat sat ॥ īśāvāsyopaniṣat samāptā ॥ hariḥ om । saha nāv avatv iti śāntiś śāntiś śāntiḥ ॥

(2) The *Kena - Upaniṣad* or *Talavakāra - Upaniṣad* (ff. 2a—4b).

It begins:—keneṣitaṃ patati preṣitam manaḥ kena prāṇaḥ prathamaḥ praiti yuktaḥ । *etc.*

It ends:—kenopaniṣat samāptā ॥ hariḥ om *etc.*

(b)

(1) *Śaṅkara's* Commentary on the *Īṣā - Upaniṣat* (ff. 1—13a).

It begins:—om । īśāvāsyam ityādayo mantrāḥ karmmasv aviniyuktās teṣāṃ karmmaśeṣasyātmano yāthārtthyapratipādakatvāt yāthārtthyañ cātmanaḥ śuddhatvāpāpaviddhatvaikatvāśarīratvasarvagatatvādi vakṣyamāṇan tac ca *etc.*

It ends:—iti śrī-Govinda-bhagavatpūjyapādaśiṣya-paramahaṃsaparivrājakācāryya - śrīmac - Chaṃkara - bhagavatpādakṛtau vājasaneyasaṃhitopaniṣat-bhāṣyaṃ samāptam ॥ hariḥ om ॥

(2) *Śaṅkara's* Commentary on the *Kena - Upaniṣat* (ff. 13a—39b).

It begins:—keneṣitam ityādyopaniṣat parabrahmaviṣayā vaktavyeti navamāddhyāyasyāraṃbhaḥ prāg etasmāt karmmāṇy aśeṣataḥ parisamāpitāni *etc.*

It ends:—syād ity ata āha jyeye jyāyasi sarvamahattare svātmani mukhye pratitiṣṭhati pratitiṣṭhatīti na punas saṃsāram āpadyata ity abhiprāyaḥ ॥ iti śrī-Govinda-bhagavatpādaśiṣyasya paramahaṃsaparivrājakācāryyasya śrīmac-Chaṃkarabhagavataḥ kṛtau tavala (read talava)kāropaniṣadvivaraṇe navamoddhyāyaḥ ॥ kenopaniṣatbhāṣyaṃ samāptam ॥ hariḥ om ॥ śrīgurubhyo namaḥ ॥

17.

Whish No. 16.

Size: $9\frac{1}{4} \times 2\frac{1}{8}$ in., 26 leaves, from 11 to 13 lines on a page.
Material: Palm leaves.
Date of MS.: 18th or 19th cent.?
Character: Grantha.

Six Upaniṣads, viz.:

(1) The *Kaṭhavallī* or *Kaṭha-Upaniṣad* (ff. 1—7).

It begins:—oṃ uśan ha vai vājaśravasas sarvavedasan dadau । *etc.*

It ends:—yo vidaddhyātmam eva । ṣaṣṭhī vallī । kaṭhavallī samāptā । hariḥ oṃ । śubham astu ॥

(2) The *Praśna-Upaniṣad* (ff. 8—12).

It begins:—saha nāv avatu ॥ oṃ śāntiḥ । śrīḥ । bhadraṃ karṇebhiś śṛṇuyāma ॥ śāntiḥ । Sukeśā ca Bhāradvājaś Śaibyaś ca Satyakāmas Sauryyāyaṇī ca Gārgaḥ Kausalyaś cāśvalāyano Bhārgavo Vaidarbhiḥ Kabandhī Kātyāyanas te haite, *etc.*

It ends:—namaḥ paramaṛṣibhyo namaḥ paramaṛṣibhyaḥ ॥ ṣaṣṭhapraśnaḥ ॥ praśnopaniṣat samāptā ।

(3) The *Muṇḍaka-Upaniṣad* (ff. 13—17a).

It begins:—brahmā devānāṃ prathamas saṃbabhūva, *etc.*

It ends:—namaḥ paramaṛṣibhyo namaḥ paramaṛṣibhyaḥ । bhadraṃ karṇebhiḥ । śāntiś śāntiś śāntiḥ ॥ iti tritīya[1]-muṇḍakaṃ । muṇḍakopaniṣat samāptā ॥ hariḥ । om ॥

(4) The *Māṇḍūkyopaniṣad* (ff. 17a—19).

It begins:—om ity etad akṣaram idaṃ, *etc.*

It ends:—omkāro vidito yena sa munir nnetaro jana iti ॥ iti caturtthaḥ khaṇḍaḥ ॥ māṇḍūkyopaniṣat samāptā ॥ om ॥

(5) The *Pūrvatāpinī* or *Pūrvatāpanīya-Upaniṣad* (ff. 20—24b).

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[1] *Sic.* And so very often in these MSS.

It begins:—śivāya gurave namaḥ । atha śrīvidyā manor āmnāya svarūpam upadiśyate brahmacāriṇe śāntāya gurubhaktāya yathā vidyā manuḥ kasminn utbhavas tat svarūpaṃ brūhīti hovāca, *etc.*

It ends:—praviśya meruśśṛṃge cātiprakāśarūpeṇātha sarvaṃ jagad vyāpya sthitavaty āsīd iti Yājñavalkyaḥ । tṛtīyyakhaṇḍaḥ । pūrvatāpinī samāptaḥ (*sic*) ॥

(6) The *Uttaratāpinī* or *Uttaratāpanīya-Upaniṣad* (ff. 24b—26).

It begins:—atha bhagavan kathan nu paramarahasyam me brūhi kā brahmavidyā manūnāṃ, *etc.*

It ends:—tathāvidhānīti buddhvā puruṣārtthavān bhaved ya evaṃ vedety upaniṣat iti tṛtīyyakhaṇḍaḥ ॥ uttaratāpinī samāptaḥ (*sic*) ॥ śrīgurucaraṇāravindābhyāṃ namaḥ ॥ hariḥ oṃ ॥

18.

Whish No. 17.

Size: $9\frac{1}{4} \times 2\frac{1}{4}$ in., 34 + 37 leaves, 12 or 13 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

(a)

A Collection of twelve *Atharvaṇa Upaniṣads:*

(1) *Rahasya-Upaniṣad*, ff. 1—4b.
(2) *Amṛtabindu-Upaniṣad*, ff. 4b—5b.
(3) *Tripurasundarī-Upaniṣad*, ff. 5b—6b.
(4) *Kālāgnirudra-Upaniṣad*, ff. 6b—7b.
(5) *Śārīra-Upaniṣad*, or *Śārīraka-Up.*, ff. 8a—9a.
(6) *Atharvaśira-Upaniṣad*, ff. 9a—13b.
(7) *Kaivalya-Upaniṣad*, ff. 13b—15a.
(8) *Skanda-Upaniṣad*, ff. 15a—15b.
(9) *Mahā-Upaniṣad* (or *Tripurātapana-Upaniṣad?*), ff. 16a—27a.
(10) *Devī-Upaniṣad*, ff. 27a—28b.

(11) *Tripurā-Upaniṣad,* ff. 28b—29b.

(12) *Upaniṣad (Kaṭha-Upaniṣad?),* ff. 30a—34a (?).

Similar collections of Upaniṣads in the MSS. described in Burnell, Tanjore, pp. 28—36, and Ind. Off., vol. I, p. 126 seq.

Our MS. begins:—athāto rahasyopaniṣadaṃ vyākhyāsyāmaḥ devarṣayo brahmāṇaṃ saṃpūjya praṇipatya papracchuḥ । bhagavan rahasyopaniṣadaṃ brūhīti । sobravīt । purā vyāso *etc.*

Fol. 4b:—yo rahasyopaniṣadam adhīte gurvanugrahāt । sarvapāpavinirmmuktas sākṣāt kaivalyam aśnute । rahasyopaniṣat samāptā ॥ hariḥ oṃ ॥ *etc.*

Fol. 5b:—bhadran nopi vātaya manaḥ । oṃ śāntiś śāntiś śāntiḥ । tisraḥ puras tripathā viśvacarṣaṇi yatra kathā akṣarās sanniviṣṭāḥ । *etc.* See Burnell I. O., p. 62, where this is given as the beginning of a *Tripuropaniṣad.*

Fol. 6b:—tripurisundaryyupaniṣat samāptā ॥

Fol. 9a in margine: atharvaśiropaniṣat ।

Fol. 13b:—mokṣam annam atho mano mokṣam annam atho manaḥ ॥ ity a(tha)rvaśiropaniṣat samāptā ॥

Fol. 16a in margine: mahopaniṣat. Beginning:—tripurā tāpanī vidyā vedyacicchaktivigrahaṃ । vastucinmātrarūpan tat paratatvam bhajāmy ahaṃ । oṃ । bhadraṃ karṇebhir iti śāntiḥ । athaitasmin antare bhagavān prājāpatyaṃ vaiṣṇavaṃ vilayakāraṇaṃ । rūpam āśṛtya tripurābhidhā bhagavatīty evam ādi, *etc.* See the beginning of the *Tripurātapanopaniṣad* in Ind. Off. vol. i, p. 127.

Fol. 27a:—sa turyaṃ padaṃ prāpnoti ya evaṃ vedeti mahopaniṣat । bhadraṃ karṇebhir iti śāntiḥ । *etc.*

Fol. 30a:—pārivrājyadharmmapūgālaṃkārā yat padaṃ yayuḥ । tam ahaṃ kathavidyārtthā rāmacandrapadaṃ bhaje । oṃ saha nāv avatv iti śāntiḥ । devā ha vai bhagavantaṃ abruvan adhīhi, *etc.* See the beginning of a *Kaṭhopaniṣad* in Ind. Off. vol. i, p. 127.

Fol. 34a:—sa eva śivayogīti kathyata ity upaniṣat । bhadraṃ karṇebhir iti śāntiḥ । śrīmad-viśvādhiṣṭhānaparamahaṃsa-satguruśrīrāmacandrārpaṇam astu । . . . acyutosmi

mahādeva tava kāruṇyaleśataḥ । vijñānagha evāsi śivosmi kim ataḥ paraṃ । na nijan nijavat bhāty antaḥkaraṇajṛṃbhaṇāt । antaḥkaraṇanāśena. Here the MS. breaks off, and a new foliation begins.

(b)

(1) The *Śrīvidyāratnasūtra*, by *Gauḍapādācārya*, a pupil of *Śuka Yogīndra*, ff. 1—3a.

It begins:—jñānānandamayan devan nirmmalasphaṭikākṛtiṃ । ādhāraṃ sarvabhūtānāṃ hayagrīvam upāsmahe । atha śāktamantrāṇāñ jijñāsā । ātmaivākhaṇḍākāracaitanyasvarūpāśaṃ svavidyā । *etc.*

It ends:—anuttarasaṃketapradhānavidyās saptadaśavarṇaviśiṣṭā(ḥ) । athaitāsāṃ parivārāṇām anuparivārā asaṃkhyākāḥ । iti śrīmat-paramahaṃsaparivrājakācāryya-Śuka-Yogīndra-śiṣya-śrī-Gauḍapādācāryya-viracitāni sūtravākyāni । samāptāni ॥

(2) The *Śrīvidyāratna(sūtra)dīpikā*, by *Vidyāraṇya Muni*, a pupil of *Śaṅkarācārya*, ff. 3a—23b.

It begins:—bālārkamaṇḍalābhāsāṃ caturbāhān trilocanāṃ । pāśāṃkuśadhanurbāṇāṃ dhārayantīṃ śivāṃ bhaje । śrīvidyāratnasūtrāṇāṃ vākyārtthap(r)atipādane । bhagavatyāḥ prasādena kriyate dīpikā mayā । sā bhagavatī jagat sṛṣṭvedan tasmin devatādīn utpādya, *etc.*

It ends:—iti paramahaṃsa-parivrājakācāryya-śrīmat-bhagavat-Śaṃkarācāryya-śiṣya-śrī-Vidyāraṇya-munikṛta-śrīvidyāratnadīpikā samāptā ॥ hariḥ oṃ *etc.*

(3) The *Atharvaśirobhāṣya*, by *Bhāskara Rāya*.

The leaves are foliated in the ordinary way as ff. 24—37, and also as 1 to 14 by letters, viz. ka, kha, ga, gha, ṅa, ca, cha, ja, jha, ña, ṭa, ṭha, ḍa, ḍha.

It begins:-śrīnāthāṃghriparāgaiko parāgād aparāgadhīḥ । atharvaśiraso bhāṣyaṃ bhāṣate Bhāskaras sudhīḥ ॥ iha khalu śrīmahātripurasundaryyāḥ *etc.*

It ends:—iti bhāvanopaniṣadotharvaṇaśirasotra racitavān bhāṣyaṃ । Bhāskara-Rāyo viduṣān tuṣṭyai jīvanmumukṣūṇāṃ ॥ oṃ śrīgurubhyo namaḥ ॥

19.

Whish No. 18.

Size: 28×2 in., 103 leaves, 8 or 9 lines on a page.
Material: Palm leaves.
Date: The MS. appears to be fairly old, early 17th century?
Scribe: Rāma.
Character: Malayalam. The leaves are numbered by letters according to the system discussed by Professor Bendall in the JRAS, October 1896, pp. 790 seq. See Preface.
Injuries: The MS. is much damaged, part of f. 85 is broken off and lost.

The *Mahābhārata,* Parvan ii: The *Sabhā-Parvan,* in 114 Adhyāyas. Differs much from the text of our editions.

It begins:—hariḥ oṃ gaṇapataye namaḥ avighnam astu Janamejayaḥ arjjuno jayatāṃ śreṣṭho mokṣayitvā mayan tadā । kiñ cakāra mahātejās tan me brūhi dvijottama Vaiśaṃ śṛṇu rājann avahitaś caritaṃ . . . . .[1] rmmukaśreṣṭhan tūrṇi cākṣayasāyakau divyāny astrāṇi rājendra durllabhāni nṛpair bhuvi rathaddhvajapatākāś ca śvetāśvais saha vīryavān etāni pāvakāt prāpya mudā paramayā yutaḥ ।[2] tasthau mahāvīryas tadā saha mayena saḥ tatobravīn mayaḥ pārtthaḥ vāsudevasya sannidhau pā . . . . .[3] stat kṛtaṃ pratyanusmaran prāñjali ślakṣṇayā vācā pūjayitvā punaḥ-punaḥ Mayaḥ asmāc ca kṛṣṇāt saṃkruddhāt pāvakāc ca didhakṣataḥ tvayā trātosmi kaunteya brūhi kiṃ karavāṇi te ahaṃ hi viśvakarmā vai asurāṇāṃ parantapa tasmāt te vismayaṃ kiñcit kuryām adya suduṣkaraṃ evam ukto mahāvīryyaḥ pārttho māyāvinam mayaṃ dhyātvā muhūrttaṃ kaunteyaḥ prahasan vākyam abravīt । Arjjunaḥ । kṛtam eva tvayā sarvaṃ svasti gaccha mahāsura । *etc.*

It is unfortunate that the difficult and much discussed verse ii, 66, 8 (the he-goat and the knife) occurs on f. 84, a damaged leaf. The verse reads:—[ajo hi śastra[4]]m

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[1] The rest of the line is lost, the leaf being damaged.
[2] Leaf damaged. Read upatasthau.
[3] The rest of the line, about six Akṣaras, lost.
[4] These akṣaras are lost.

akhanat kilaikaḥ śastre vipannobhiparāsya bhūmiṃ nikṛntanaṃ svasya kaṇṭhasya ghoran tadvad vairaṃm mā khanīḥ pāṇḍuputraiḥ ।

It ends:—evaṃ gāvatgaṇe kṣattā dharmmārtthasahitaṃ vacaḥ uktavān na gṛhītañ ca mayā putrahitepsunā ॥ ॥ iti śrīmahābhārate śatasahasrikāyāṃ saṃhitāyāṃ sabhāparvaṇi anudyūte dhṛtarāṣṭrapaścāttāpo nāma caturdaśaśatatamoddhyāyaḥ ॥ ॥ sabhāparvaṃ samāptaṃ ॥ hariḥ śrīkṛṣṇāya namaḥ ॥ Rāmeṇa likhitam idaṃ pustakaṃ ॥

20.

Whish No. 19.

Size: $16\frac{1}{4} \times 1\frac{3}{4}$ in., 285 leaves, 9 or 10 lines on a page.
Material: Palm leaves.
Date: The MS. looks fairly old, 17th century?
Character: Malayalam.

The *Bhāgavata-Purāṇa,* Skandhas i–ix.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu janmādyasya yatonvayāditarataś cārtthesv abhijñas svarāṭ tene brahma hṛdā ya ādikavaye muhyanti yat sūrayaḥ tejovārimṛdāṃ yathā vinimayo yatra trisarggomṛṣā dhāmnā svena sadā nirastakuhakaṃ satyaṃ paran dhīmahi, *etc.*

It ends (f. 283b):—dṛṣṭyā vidhūya vijaye jayam udvighuṣya procyoddhavāya paraṃ samagāt svadhāma । cha ॥ ity aṣṭādaśasahasrikāyāṃ saṃhitāyāṃ śrībhāgavate mahāpurāṇe navamaskandhe caturviṃśoddhyāyaḥ ॥

Then follow two odd leaves, one unnumbered, the other numbered as 170.

21.

Whish No. 20.

Size: $10\frac{3}{8} \times 1\frac{5}{8}$ in., 96 leaves, 8 lines on a page.
Material: Palm leaves.
Date: Entries by Mr. Whish are dated 'Calicut 1826'. The MS. is probably not much older.
Character: Grantha.

(a)

The *Caraṇavyūha,* ff. 1—4.

It begins:—athātaś caraṇavyūhaṃ vyākhyāsyāmaḥ tatra yad uktañ cāturvedyañ catvāro vedā jñātā bhavanti | ṛgvedo yajurvedas sāmavedotharvaveda(ś) ceti | tatra ṛgvedasya sapta bhedā bhavanti | *etc.*

It ends:—yodhīte caraṇavyūhaṃ sa vipraḥ paṅktipāvanaḥ | tārayaty akhilān pūrvān puruṣān sapta sapta ca | yo nāmāni purā devā amṛtatvañ ca gacchati | lokātītam mahāśāntim amṛtatvañ ca gacchati | amṛtatvañ ca gacchaty on nama ity āha bhagavān Vyāsaḥ Pārāśaryyo Vyāsaḥ ॥ vāsudevasvarūpāya vivasvatbiṃbatejase | vedovaṃśāvadaṃśāya Vedavyāsāya te namaḥ ॥ śrīgurucaraṇāravindābhyān namaḥ ॥ śrībṛhaspataye namaḥ ॥

(b)

The beginning of a Commentary on the *Śatarudriya* or *Rudrādhyāya* (Taittirīya-Saṃhitā iv, 5), ff. 5—7.

It begins:—on namo rudrāya rudrāṇāṃ vyākhyāṃ vakṣyāmi yajjape | mokṣāghakṣayasālokyavyādhināśaṃ prayojanaṃ | atha jābālopaniṣat | atha hainaṃ brahmacāriṇa ūcuḥ kiñjapyenāmṛtatvaṃ brūhīti | sa hovāca Yājñavalkyaḥ śatarudrīyeṇeti | *etc.*

It ends:—uktaṃ vāyavye | rogavān paredaṃ paretya rudrajāpañ cared iti | yajñasūktaḥ kalpaḥ | śatarudrā devatā asyeti śatarudryam ucyate ॥ hariḥ oṃ | śubham astu.

(c)

The *Bṛhadāraṇyaka-Upaniṣad* or *Śatapathabrāhmaṇa-Upaniṣad* (Kāṇva Śākhā), ff. 8—96.

It begins:—oṃ śrīgaṇapataye namaḥ | on namo brahmādibhyo brahmavidyāsaṃpradāyakarttṛbhyo vaṃśaṛṣibhyo namo gurubhyaḥ | śrīmad-Yājñavalkyagurubhyo namaḥ | hariḥ om | o nuṃ uṣā vā aśvasya meddhyasya śiras sūryyaś cakṣur vātaḥ, *etc.*

Fol. 23:—iti vājasaneyāntargata-Kāṇvīye śuklayajurvede bṛhadāraṇyake saptadaśakāṇḍe prathamoddhyāyaḥ ॥

Between the first and second Adhyāyas a description of the Pañcagavyavidhi is inserted (f. 23).

The 3rd Adhyāya begins f. 37, the 4th Adhyāya f. 54, the 5th A. f. 74, the 6th A. f. 82.

It ends:—o num iti vājasaneyāntargata-Kāṇvīye śuklayajurvede śatapathabrāhmaṇe upatiṣṭhatsaptadaśakāṇḍe ṣaṣṭhoddhyāyas samāptaḥ ॥ hariḥ । oṃ । śubham astu śrīrāmacandrāya namaḥ ॥ ekapāc ca haviryyajña uddhārīty addhvaragrahau । vājapeyo rājasūya ukhāsaṃbharaṇan tathā । hastī ghaṭaś citiś caiva sāntīty agnirahasyakau । aṣṭādhyāyī maddhyamaś cā aśvamedhaḥ pravargyakaḥ । bṛhadāraṇyakañ ceti kāṇḍās saptadaśa kramāt ॥ oṃ oṃ oṃ । paraguṇaparadānaprastutāśeṣakṛtyā nijaguṇakalikābhir llokam āmodayantaḥ । aviditaparadoṣā jñānapīyūṣapūrṇāḥ karakṛtam aparādhaṃ kṣantum arhanti santaḥ ॥ śrīgurubhyo namaḥ ॥

22.

Whish No. 21.

Size: $9\frac{1}{2} \times 1\frac{1}{2}$ in., 78 leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date of MS.: An entry by Mr. Whish on leaf 70 ("Here ends the Rudra Bhāshyam") is dated "Calicut 1826." The MS. is probably not much older.

Character: Grantha.

(a)

A Commentary on the *Śatarudriya* or *Rudrādhyāya* of the *Taittirīya-Saṃhitā* (iv, 5), ff. 1—70. Title and name of the author do not occur in the book.

It begins:—on namas te rudra manyava iti । atha śatarudryahomaḥ । athātaś śatarudryañ juhotīty upakramya eṣotrāgniracito bubhukṣamāṇo rudrarūpeṇāvatiṣṭhati । tasya tarppaṇadevair dvitīyan darśanaṃ । yad vai tac chatarudryañ juhotīty upakramya prajāpatiṃ visrastādityabhiprāyamantrārtthānuguṇyena śrutir bhavet । sa eṣaḥ śataśīrṣāḥ rudraḥ saṃbhavad iti namas te rudra manyava iti raudrā-

ddhyāyaḥ । atra Parameṣṭhina ārṣaṃ । devānāṃ vā prajāpater vā । Aghorasyārṣam iti kecit । ekarudradevatyaḥ । *etc.*

It ends:—antarikṣe loke ye rudrāḥ sthitāḥ tebhyo namaḥ yeṣāṃ rudrāṇāṃ vātaḥ vāyuḥ iṣavaḥ samānam anyat । pṛthivyāṃ bhūloke ye rudrā sthitaḥ (read °āḥ) tebhyo namaḥ yeṣāṃ rudrāṇām annaṃ ātmanaḥ śaṃ icchet śarīraṃ puṣṇāti । adhikaṃ nyūnaṃ vyādhādijagatvena nirūpyate । samānam anyat । evan namostu rudrebhya iti । hariḥ oṃ ॥

(b)

The *Maṇḍalabrāhmaṇa* (ff. 71—78), described by Mr. Whish as the 'Mandala Brahmanah of the Atharva-Vedah.' This is identical with Śatapatha-Brāhmaṇa x, 5, 2. See also Mitra, Notices, No. 682, where it is called *Maṇḍalabrāhmaṇopaniṣad.*

It begins:—yad etan maṇḍalan tapati tan mahad ukthan tā ṛcas sa ṛcāṃ lokotha yad etad arccir dīpyate tan mahāvratan tāni sāmāni sa sāmnāṃ lokotha ya eṣa etasmin maṇḍale puruṣas sognis tāni yajūṃṣi sa yajuṣāṃ lokas saiṣā trayyeva vidyā tapati, *etc.*

It ends:—somṛto bhavati mṛtyur hy asyātmā bhavati ॥ 18 ॥ iti maṇḍalabrāhmaṇaṃ saṃpūrṇaṃ ॥ oṃ numṃ ॥

23.

WHISH No. 22.

Size: $12\frac{1}{2} \times 1\frac{7}{8}$ in., 193 leaves, 9 lines on a page.
Material: Palm leaves.
Date of MS.: 18th or 19th cent.?
Character: Grantha.

Śaṅkara's Chāndogyopaniṣadvivaraṇa, or Commentary on the *Chāndogya-Upaniṣad.*

It begins:—om ity etad akṣaram ityādyaṣṭāddhyāyī chāndogyopaniṣat । tasyās saṃkṣepatortthajijñāsubhyaḥ ṛjuvivaraṇam alpagranthañ cedaṃ bhāṣyam ārabhyate । tatra saṃbandhaḥ samastaṃ karmmādhigataṃ prāṇādi-

devatāsahitam arccirādimārgeṇa brahmapratipattikāraṇaṃ । *etc.*

It ends:—iti śrī-Govinda-bhagavat-pādapūjya-śiṣyasya śrīparamahaṃsaparivrājakācāryyasya śrīmac - Chaṃkara-bhagavataḥ kṛtau cchāndokyopaniṣad (*sic*) vivaraṇe aṣṭamaḥ prapāṭhakas samāptaḥ ॥ hariḥ । om । . . . śrīsarasvatyai namaḥ । śrīmahālakṣmyai namaḥ । pārvatyai namaḥ ॥

24.

Whish No. 23.

Size: 12½ × 2 in., 81 + 37 + 31 leaves, from 9 to 11 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The 31 leaves of the last work are numbered by the letters *ka* to *ṣa* (viz. *ka* 1, *kha* 2, *ga* 3 etc., *la* 28, *va* 29, *śa* 30, *ṣa* 31).

(a)

Commentaries on the *Kaṭhopaniṣad* (ff. 1—31 a), *Praśnopaniṣad* (ff. 31 b—55), and *Muṇḍakopaniṣad* (ff. 56 a—81) by *Śaṅkara.*

In the margin of the first page: kāṭhopaniṣadbhāṣyaṃ hariḥ । oṃ ।

The work begins:—on namo bhagavate vaivasvatāya mṛtyave brahmavidyācāryyāya Naciketase cātha Kāṭhakopaniṣadvallīnāṃ sukhārtthapratibodhanārttham alpagranthā vṛttir ārabhyate upanipūrvasya sader ddhātor viśaraṇagatyavasādā[1] nārtthasya kvipratyayāntasya rūpam upaniṣad iti, *etc.*

It ends on fol. 31 a:—iti śrī-Govinda-bhagavat-pūjyapāda-śiṣya-śrīparamahaṃsa-parivrājakācāryya-śrīmac-Chaṃkara-bhagavat-kṛtau Kāṭhakopaniṣad-vivaraṇe ṣaṣṭhī vallī samāptā ॥ hariḥ ॥ oṃ । śubham astu ॥ sakhe hā kiṃ kurmmaḥ kim iti kathayāmaḥ katham amun tarāmaḥ saṃsāraṃ kva

[1] *Sic* for avasādao.

nu ca vibhavāmo vayam amī | itīdṛk cintābdhau hṛdaya na nimajjālam aniśaṃ guruṃ śokaddhvānte taraṇim avalaṃbasva taraṇīṃ || asmatgurucaraṇāravindābhyān namaḥ ||

In the margin of fol. 31b: praśnopaniṣat-bhāṣyaṃ |

It begins:-oṃ śrutismṛtipurāṇānām ālayaṃ karuṇālayaṃ | namāmi bhagavat-pāda-Śaṃkaraṃ lokaśaṃkaraṃ | viśvavandyaṃ vighnarājaṃ sarvaśuklāṃ sarasvatīṃ | pūrvācāryyān sarvapūjyān kurve natipadaṃ gurūn | mantroktārtthasya vistarānuvādīdaṃ brāhmaṇam ārabhyate | ṛṣipraśnaprativacanākhyāyikā tu vidyā, *etc.*

It ends on fol. 55:—iti śrī-Govinda-bhagavatpūjya-pāda-śiṣyasya śrīmat-paramahaṃsaparivrājakācāryyasya śrī-Śaṃkara-bhagavataḥ kṛtau atharvaṇopaniṣadvivaraṇe praśnavivaraṇaṃ samāptaṃ || hariḥ oṃ || *etc.*

In the margin of fol. 56a: muṇḍakopaniṣat-bhāṣyaṃ ||

It begins:—brahmā devānām ity ādyātharvaṇopaniṣat vyācikhyāsitā asyāś ca vidyāsampradāyakarttṛpāraṃparyyalakṣaṇaṃ saṃbandham ādāv evāha svayam eva stutyarttham evaṃ hi, *etc.*

It ends on fol. 81b:—iti śrī-Govinda-bhagavatpūjya-pāda-śiṣyasya paramahaṃsa-parivrājakācāryyasya śrīmac-Chaṃkarabhagavataḥ kṛtau ātharvaṇopaniṣat-vivaraṇaṃ samāptaṃ || hariḥ oṃ ||

(b)

The *Upadeśagranthavivaraṇa,* a Commentary on *Śaṅkara's Upadeśasahasrikā*, by *Bodhanidhi* (*?*), a pupil of *Vidyādhāman*, ff. 37. See Ind. Off. Part IV, p. 731.

In the margin: Upadeśasahasrikā | hariḥ oṃ |

It begins:—viṣṇuṃ pañcātmakaṃ vande bhaktyāṣṭādaśabhedayā | sāṃgavargonaviṃśatyā bhaktair nnavabhir āśritaṃ | oṃ | caitannyaṃ sarvagaṃ sarvaṃ sarvabhūtaguhāśayaṃ | yat sarvaviṣayātītan tasmai sarvavide namaḥ | 1 || samāvayya (read °vāpya?) kriyās sarvā dārāgnyādhānapūrvikāḥ | brahmavidyām athedānīṃ vaktuṃ vedaḥ pracakrame | 2 | *etc.*

It ends on fol. 37b:—iti saptaśataślokā yatīndraśrīmukhotgatāḥ | vivṛtā gurusaktena mayā brahmātmabo-

dhakāḥ | upāsya śraddhayā śrīmad-Vidyādhāmamuneś ciraṃ | śrīmatpadāṃbujan tasya prasādan (read °dān) na svabuddhitaḥ | yena me nikhilādvaitād ākṛṣya mana ātmani | sthāpitam munim mukhyena yāvajjīvan namāmi taṃ | yatbhāṣyasāgarajayuktamaṇīn prakīrṇān prāpyādhunā katipayān kavayo bhavanti | tasmai namo janamanobjadivākarāya kṛtsnāgamārtthanidhanāya yatīśvarāya | iti śrīmad-Vidyādhāmaśiṣyeṇa Bodhanidhinā[1] śraddhābhaktimātrapreritena kṛtam upadeśagranthavivaraṇaṃ samāptaṃ || yatpādakamalāsaṃgāt nirvāṇaṃ prāptavān ahaṃ | sarvāntarātmapūjyāṃs tān praṇamāmi garīyasaḥ | hariḥ oṃ || śubham astu ||

(c)

The *Vivekacūḍāmaṇi* by *Śaṅkara,* ff. 31.

In the margin: vivekacūḍāmaṇi oṃ.

It begins:—sarvavedāntasiddhāntagocaran tam agocaraṃ | Govindaṃ paramānanda(ṃ) matguruṃ praṇatosmy ahaṃ | 1 | jantūnāṃ narajanma durllabham ataḥ puṃstvan tato vipratā tasmād vaidikamārgadharmmaparatā vidvatvam asmāt paraṃ | ātmānātmavivecanaṃ svanubhavo brahmātmanā saṃsthitir mmuktir nno śatakoṭijanmasukṛtaiḥ puṇyair vinā labhyate | 2 | *etc.*

It ends on fol. 31:—iti śrīmat-paramahaṃsa-parivrājakācāryyavaryya-śrī-Govinda-bhagavatpūjyapāda-śiṣya-śrīmat-paramahaṃsa - parivrājakācāryyavaryya - śrīmat - Śaṃkara-bhagavatpāda-kṛtau vivekacūḍāmaṇis saṃpūrṇaḥ || śrīkṛṣṇāya parasmai brahmaṇe namaḥ ||

25.

Whish No. 24.

Size: $13\frac{1}{2} \times 1\frac{3}{8}$ in., 58 (leaf 36 is missing) + 38 leaves (the latter being foliated by the numbers 100 to 137), 7 lines on a page.

Material: Palm leaves.

Date of MS.: Early 18th cent.?

Character: Grantha.

The MS. is much corrected.

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[1] Proper name?

(a)

Commentaries on the Saptalakṣaṇa[1], i. e. seven phonetic treatises referring to the Black Yajur Veda. (See Burnell I. O. p. 10 *seqq.*, and Burnell, Tanjore, p. 5 *seqq.*) They are:—

(1) The *Śamānavyākhyāna,* a Commentary on the *Saṃhitāśamānalakṣaṇa.* Fols. 1—12.

It begins:—atheti adhikārārtthothaśabdaḥ । yathā athaśabdonuśāsanam iti । adhikāraḥ prastāvaḥ praraṃbha ity artthāntaraṃ yeṣu padeṣu saṃhitāyāṃ visarjanīyo lupyate । teṣāṃ padānāṃ saṃgrahalakṣaṇaśāstraṃ prastutam ity etam arttham athaśabdo dyota iti (read dyotayati) । *etc.*

It ends (fol. 12a):—iti śamānavyākhyānaṃ saṃpūrṇaṃ ॥ hariḥ om ॥

(2) The *Viliṃghyavyākhyāna* by *Puṇḍarīkākṣisūri*, a Commentary on the *Viliṃghyalakṣaṇa* of *Nārāyaṇa.* Ff. 12—21.

It begins (fol. 12a):—athā (*sic*) viliṃghya (°khya *pr. m.*)-vyākhyānaṃ । om praṇipatya jagannāthaṃ Puṇḍarīkākṣisūriṇā । viliṃghyalakṣaṇavyākhyā kriyatedya mayā svayaṃ । praṇamya bhāratīm ity ena prārīpsitasya viliṃghyalakṣaṇasya avicchedaparisamāptaye । sarasvatīn devīṃ praṇamya Nārāyaṇanāmāhaṃ । viliṃghyāni padāni pravakṣyāmīti । pratijñāyate ekāraikāravarṇau yau saṃhitāyāṃ vikāriṇau । . . . padakāle avikāriṇau । dṛṣṭau yau tadantāni vilaṃghyāni (*sic*)[2] vedavittamair ucya[n]te ।

It ends (fol. 21): viliṃghyavyākhyānaṃ saṃpūrṇaṃ ॥ hariḥ om ॥

(3) The *Naparavyākhyāna* or *Naparapaddhativyākhyāna,* a Commentary on *Śaurisūnu's Naparalakṣaṇa.* Ff. 22—26 b.

It begins:—om atha naparavyākhyānaṃ । natveti saka-

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[1] This title does not occur in the MS., but it is given by Mr. Whish on the title page, and according to Burnell I. O. p. 12, it seems to be the name assigned to these tracts in the South of India. It often occurs in Oppert's List of Sanskrit MSS. in Southern India. See Aufrecht CC. s. v.

[2] See Burnell I. O. pp. 10, 11; Tanjore p. 5 b.

lanivṛttihetuṃ । . . . navaṃ nūtanaṃ । lakṣaṇaṃ । Śaurisūnur ahaṃ । pravakṣyāmi । ity artthaḥ । *etc.*

It ends:—naparapaddhativyākhyānaṃ samāptaṃ ॥ hariḥ । om ॥

(4) The *Taparapaddhati* or *Taparapaddhativyākhyāna,* a Commentary on the *Taparalakṣaṇa.* Ff. 26b—28b.

It begins:—atha taparapaddhatiḥ । annādyān nirbhajati । *etc.*

It ends:—iti taparapaddhativyākhyānaṃ samāptaṃ ॥ hariḥ । om ॥

(5) The *Avarṇivyākhyāna,* a Commentary on the *Avarṇilakṣaṇa.* Ff. 28b—35b.

It begins:—atha avarṇivyākhyānaṃ । avarṇinyanuktam ity ādi vācyāntaṃ । pūrvasyāvarṇilakṣaṇasya anuktyadhikoktipurūktibhiḥ । *etc.*

It ends:—iti akārādīni padāny uktāni ॥ hariḥ । om ॥

(6) The *Ākārapaddhati* or *Āvarṇivyākhyāna,* a Commentary on the *Āvarṇilakṣaṇa.* Ff. 35b—39b.

It begins:—atha ākārapaddhatiḥ । antarikṣam ivāgnīddhraṃ । *etc.*

It ends:—ity ākārādipadāny uktāni ॥ āvarṇivyākhyānaṃ samāptaṃ ॥ om ॥

(7) The *Aniṃgyavyākhyāna,* a Commentary on the *Aniṃgyalakṣaṇa.* Ff. 39b—58.

It begins:—atha aniṃgyavyākhyānaṃ । munimānasetyādiślokatrayeṇādau prārīpsitasya lakṣaṇasya avighnena parisamāptaye maṃgalam ādadhānaḥ abhīṣṭadevatān namaskṛtya viṣayan darśayati । aniṃgyam iti । anuśiṣyata iti ca । aniṃgyam avibhāgapadam ucyate । na tv asamāsapadaṃ । saty api samāse śacīpatiḥ bṛhaspatir ityādīnām aniṃgyatvāt । *etc.*

It ends:—iha aniṃgyapadānāṃ prapañcatvāt । granthagauravabhayāt saṃkṣipya diṅmātram uktaṃ । anonuktañ ca yat kiñcit vidvatbhir ūhanīyaṃ ॥ prayogatonugantavyaṃ ॥ ity aniṃga(*sic*)vyākhyānaṃ pūrṇam ॥ hariḥ । om ॥ *etc.*

(b)

A *Commentary* on the *Bhāradvājaśīkṣā,* by *Lakṣmaṇa Jaṭāvallabhaśāstrin.* Ff. 100—137.

It begins:—namaś śivāya sāṃbāya sagaṇāya sasūnave | sanandine sagaṅgāya savṛṣāya namo namaḥ | ddhyātvāsadya jagannāthaṃ sāṃbaṃ sarvārtthasādhakam | vyākhyāyatedhunā śīkṣā Bhāradvājamunīritā | pārīsphi(read prārīpsi°)tasya granthasyāvighnena parisamāptyartthaṃ ādau iṣṭadevatān namaskārarūpaṃ maṃgalya (read maṃgalaṃ) svayaṃ kṛtvā śiṣyānuśīkṣāyai granthato nibaddhnān | cikīrṣitaṃ pratijānīte | gaṇeśaṃ pratiṇipatyāhaṃ sandehānān nivarttaye (read nivṛttaye) | śīkṣām anupravakṣyāmi vedānām mūlakāraṇaṃ | gaṇādhipatim ānamya vedānāṃ granthatrayāṇām ādikāraṇaṃ | śīkṣāṃ vedasthasandehaṃ nīvāraṇāya pravakṣyāmīti Bhāradvājamuninoktam ||

It ends:—Bhāradvājamuniproktā Bhāradvājena dhīmatā | vyākhyātā Lakṣmaṇākhyena Jaṭāvallabhaśāstriṇā || ṣaṣṭiślokaparyyantaṃ mayā vyākhyānaṃ kṛtan tataḥ || karakṛtam aparādhaṃ kṣantum arhanti santaḥ || hariḥ ||

26.

WHISH No. 25.

Size: $11\frac{3}{8} \times 1\frac{5}{8}$ in., (1) + 37 + (1) + 21 + (2) leaves, 6 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1822. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Mantrapraśnadvaya,* or the *Mantrapāṭha* of the Āpastambins in 2 Praśnas.

This is the MS. 'Wh.' used for the edition of the 'Mantrapāṭha or The Prayer Book of the Āpastambins' by M. Winternitz, Part I (Oxford 1897, Anecdota Oxoniensia). See Introduction p. xii.

(2)

The *Āpastambīya Gṛhyasūtra*, in 23 Khaṇḍas.

This is the MS. 'C'. used for the edition of the Āpastambīya Gṛhyasūtra by M. Winternitz (Vienna 1887). See Preface p. V.

27.

Whish No. 26.

Size: $13\frac{3}{8} \times 1\frac{3}{8}$ in., (3) + 135 + (2) leaves, generally 5 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Calicut 1824'. The Āṅgirasa year preceding 1824 (see below) is A. D. 1812/13, but probably the year A. D. 1752/53 is meant.

Scribe: The son of Śeṣādri. See above No. 15.

Character: Grantha.

The *Ekāgnikāṇḍavyākhyā*, or *Mantrapraśnabhāṣya*, or *Mantrabhāṣya*, by *Haradatta*.

This is the MS. 'Hw.' used for the edition of 'the Mantrapāṭha or the Prayer Book of the Āpastambins' by M. Winternitz, Part I, see Introduction, p. xii.

It begins:—। avighnam astu om। praṇipatya mahādevaṃ Haradattena dhīmatā । ekāgnikāṇḍamantrāṇām vyākhyā sammyag vidhīyate ॥ 1 । tatra tādadāryyā[1] ādito vaiśvadevamantrān adhīyate । *etc.*

F. 57:—ity ekāgnikāṇḍe prathamaḥ praśnas samāptaḥ ॥

It ends:—ity ekāgnikāṇḍavyākhyā Haradattācāryyaviracitā saṃpūrṇā ॥ visargabindvakṣara° *etc.*

The date is given in the following colophon:—āṃgīrasavarṣam । cittiramāsaṃ । 24 tithi । aṣṭami tiruvoṇanakṣatrattile । aparāṇhakālattile muḍiñcutu ॥ hariḥ om śubham astu āṃgīrasābde vasubhe meṣamāsebjavāsare । Śeṣādrisūnunā sammyaṅ mantrabhāṣyaṃ samāptam ॥

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[1] The Telugu edition reads: tatrācāryyā.

28.

Whish No. 27.

Size: $7\frac{1}{4} \times 1\frac{1}{2}$ in., 62 leaves, 8 lines on a page.
Material: Palm leaves.
Date of MS.: Thursday the fifth day of the dark half of the month of Kārttika of the Jupiter year Śrīmukha in which the copy of the first work was finished (see the colophon below) corresponds (according to Dr. Schram's Tables) to November 1st, A. D. 1753.
Character: Grantha.

(a)

The *Svarapañcāśacchlokī Vyākhyā*, a Commentary on the *Svaralakṣaṇa* (see the second work), ff. 1—57. The text, also, is included.

It begins:—atīndriyārthavijñānaṃ praṇamya brahma śāśvatam । taittirīyapadādīnāṃ vakṣyāmi svaralakṣaṇam ॥ anena ślokena parāparabrahma praṇāmapūrvakaṃ āripsitagranthasyābhidheyam āha । vedopi śāśvataṃ brahma । *etc.* ... svaralakṣaṇajñāne phalāntaram apy asti । tannirṇītasvareṣu padarūpajñānam । yathā । ayam iha prathamodhāyīti nāḍāgamaśaṃkā bhavati । tasmād ārabdhavyam evaitat ॥ tatra paribhāṣām āha । udāttaś cānudāttaś ca varṇānāṃ prakṛtau svarau ॥ *etc.*

It ends:—aruṇopaniṣatsvarās tu uktāḥ kecit boddhyāḥ । kvacid addhyayanāt anye anyathāpi boddhyāḥ । saṃbhāryyā gṛhṇāti । palvalyā gṛhṇāti । yosau tapann udeti ityādi । ekaśrutiś cānuktā bhavati । agniś ca jātavedāś ca upaniṣatsu ca ekaśrutir bhavati vyatyayaś ca । śikṣāṃ vyākhyāsyāmaḥ । sahasraśīrṣaṃ devam । sa vā eṣa puruṣonnarasamayaḥ । ityādi । anyepīti vacanaṃ anyatrāpi kvacit padāddhyayanarahite vyatyayaṃ sūcayati । pra ṇu vocaṃ cikituṣe sa tvan nalaplavo bhūtvā । sa vācaspate hṛd iti vyāharat ॥ om iti svarapañcāśacchlokī vyākhyā pūrṇā ॥ hariḥ om ॥

The colophon is written in Tamil and contains the date: śrīmukhavaruṣam kārttigai māsam 5 va vyāṟakke(read viyāṟakki?)ṟammaile Egādeśīl (?) eṟudiñśadu.

(b)

The *Svaralakṣaṇa* (by *Keśavārya*, son of *Sūrideva-buddhendra*), a treatise on the accents in the Black Yajur-veda, ff. 58—62. The name of the author is not mentioned in our MS., but is given in Burnell I. O. p. 9 seq., from which it appears also, that our MS. contains only the first part of the work.

It begins:—atīndriyārtthavijñānaṃ praṇamya brahma śāśvatam | taittirīyapadādīnāṃ vakṣyāmi svaralakṣaṇam ॥ udāttaś cānudāttaś ca varṇānāṃ prakṛtau svarau | svaritās tu dvidhocyante dhṛtaḥ kaṃpaś ca sāṃhitaḥ ॥ tulyasvaras sarūpārtthe pade bhedepi tat supām | dvir uktā ca gṛhepy evaṃ dvidheṃgyāṃśe vibhaktije ॥ 1 ॥

It ends:—ṇyaṃsvaryyujyañ cidānāvyāsasaumyaś ceti tādṛśāḥ | anyepy addhyayanāt boddhyā aruṇopaniṣatsvarāḥ ॥ 50 ॥ hariḥ oṃ *etc.*

29.

WHISH No. 28.

Size: $9\frac{1}{4} \times 1\frac{1}{2}$ in., 72 leaves, foliated from 1 to 69 (leaf 11 being counted twice), followed by two leaves numbered 72 and 79; from 7 to 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th cent.?

Character: Grantha.

Injuries: One half of leaf 72 is lost. An odd half leaf found in the volume does not belong to this MS. Leaf 69 is damaged.

Fragments of the *Mahāgaṇeśa-Mantrapaddhati* by *Gīrvāṇendra*, the pupil of *Viśveśvara*. Viśveśvara was a pupil of *Amarendra Yadi* (sic), Amarendra Yadi a pupil of *Gīrvāṇendra Yogin*.

It begins:—śrīmahāgaṇapataye namaḥ | Amarendra-yadiś śiṣyo Gīrvāṇendrasya Yoginaḥ | tasya Viśveśvaraś śiṣyo Gīrvāṇendroham asya tu | śiṣyo mahāgaṇeśasya vakṣye śrīmantrapaddhatim | etān diṣṭyā[1]khilās santas santuṣṭās

[1] This word is not quite clear, perhaps dṛṣṭyā? Should it be dṛṣṭvā-khilān?

santu santatam | prathamaṃ śrīmahāgaṇapate(r) nyāsavidhāna(ṃ) likhyate | atha punar ācamya | guruḥ | prāgvandano viṣṭare(read °ro)paviṣṭas san ityādi granthārtthotra likhyate | *etc.*

The last three lines:—mūlāgnaye yavāgra(ṃ) syāt annāyānnan tu pāyasam | balāya tilatailaṃ syāt sārasvatāya mākṣikam | taṇḍulan dhāraṇāya syāt medhāyai tv ikṣukhaṇḍakam | dadhi puṣṭyai sthirāyāmbhaḥ prītaye kadalīphalam | āpūpaṃ vaśyakā. Here the MS. breaks off.

30.

Whish No. 29.

Size: $12\frac{1}{4} \times 1\frac{7}{8}$ in., 276 leaves, 9 or 10 lines on a page.
Material: Palm leaves.
Date of MS.: 18th or 19th cent.?
Character: Grantha.

The *Mayūkhamālikā*, a Commentary on (*Pārthasārathimiśra's*) *Śāstradīpikā* (a Commentary on the *Mīmāṃsā-Sūtras*), by *Somanātha*, the pupil and younger brother of *Veṅkaṭādriyajvan*, and the son of *Sūri Bhaṭṭa*, of the family of *Niṭṭala*. See Ind. Off., Part IV, p. 696 seq., and Hall, p. 176.

It begins:—āviṣkarotu vibudhair abhivandinīyāṃ vācaṃ sa kopi mama vallabhasārvabhaumaḥ | vaṃśopi yatparigrhītatayā vibhakti[1] vācālatāṃ tribhuvanaikavimohayantīṃ | adhigamya kalām akhilam agrabhavād Veṃkaṭādriyajvagurerāḥ[2] | vacanair anatipracurair vyākurve śāstradīpikāṃ viśadavibudhāḥ[3] praṇamya mūrddhnā bahudhā vaḥ prārtthaye kṛtāvasyāṃ arpayata dṛśaṃ sūkṣmāṃ nindata paratobhinandata vā | *etc.*

It ends:—iti śrī-Niṭṭala-kula-tilaka-Sūri-bhaṭṭa-mahopāddhyāyatanūbhavasya Veṃkaṭādriyajvagurucaraṇānuja-So-

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[1] bibhartti, Ind. Off. MS.
[2] Read ° guroḥ.
[3] viśadam ॥ 2 ॥ vi° Ind. Off. MS.

manātha-sarvatomukhayājinaḥ kṛtau śāstradīpikāvyākhyāyām mayūkhamālikāsamākhyāyāṃ dvitīyasyāddhyāyasya caturtthaḥ pādaḥ ॥ hariḥ om । śrīgurubhyo namaḥ ।

31.

WHISH No. 30.

Size: $5\frac{5}{8} \times 1\frac{5}{8}$ in., 94 leaves, 8 or 9 lines on a page.
Material: Palm leaves.
Date of MS.: 18th or 19th cent.?
Character: Grantha.

The *Śivagītā* in 16 Adhyāyas (from the *Padma-Purāṇa*, see Hall p. 123, Aufrecht-Oxford, p. 17, Mitra, Notices, vol. V, p. 94 seqq., No. 1777, but ibid. vol. IV, p. 84, No. 1488 described as belonging to the *Matsya-Purāṇa*).

It begins:—umāpatyam (*sic*) umājānim umāñ comāsahodaraṃ । umānanāndaraṃ patmāṃ vidhiṃ vayam upāsmahe । pañcākṣaratanuṃ pañcavadanaṃ praṇavaṃ śivaṃ । apārakaruṇārūpaṃ gurumūrttim ahaṃ bhaje । Sūta uvāca । athātas saṃpravakṣyāmi śuddhaṃ kaivalyamuktidaṃ । anugrahān maheśasya bhavaduḥkhasya bheṣajaṃ ॥ 1 ॥ *etc.*

It ends:—ity uktvā prayayus sarve sāyaṃsandhyām upāsitum । stuvantas Sūtaputran te santuṣṭā gomatītaṭaṃ ॥ iti śrī-śivagītāsūpaniṣatsu parabrahmavidyāyāṃ yogaśāstre śiva-rāghava-saṃvāde ṣoḍaśoddhyāyaḥ ॥ śrīśivāya namaḥ ॥ hariḥ oṃ ॥

32.

WHISH No. 31.

Size: $7 \times 1\frac{3}{8}$ in., 30 + 66 + (3) leaves, from 6 to 8 lines on a page.
Material: Palm leaves.
Date: Kollam year 997 ("Kollaṃ 997 āmatadhanumāsaṃ", at the end of the Kaivalyanavanīta) i. e. A. D. 1822.
Character: Malayalam.

(1)

The *Pañcaratnaprakaraṇa* in Malayalam language (ff. 1—8).

(2)

The *Gurugītā* from the *Skanda-Purāṇa* (ff. 9—22). See Aufrecht-Oxford 72b.

It begins (f. 9):—śrīgaṇapataye namaḥ । kailāsaśikhare ramye bhaktānugrahatalparā[ḥ][1] praṇamya pārvatī bhaktyā śaṃkaraṃ paripṛcchati । 1 । śrīdevy uvāca । oṃ namo devadeveśāparātppara jagatguroḥ[2] sadāśiva mahādevā (read °deva) gurudīkṣāṃ pradehi me । 2 ।

F. 22b ends:—sadā śivo bhavety eva satyaṃ satyaṃ na saṃśayaḥ na (gu)ror adhikaṃ na guror adhi(ka)ṃ na guror adhikaṃ na guror adhikaṃ । hariḥ ॥

(3)

The *Pūrvottaradvādaśamañjarikā Stotra* by *Śaṅkara* (ff. 23—27).

F. 23 begins:—hariḥ dinam api rajanīsāyaṃprātaḥ śiśiravasante punar āyātaḥ kāla(ḥ) krīḍati gacchaty āyus tad api na muñcaty āśāpāśaṃ । bhaja Govindaṃ bhaja Govindaṃ Govindaṃ bhaja mūḍhamate । 1 ।

Ff. 26b—27:—dvādaśamañjarikābhir ihaiṣā śiṣyāṇāṃ kathito hy upadeśaḥ ekāgre na karoti vivekā te paśyante narakam anekaṃ । bhaja Govindaṃ । 24 ॥ iti śrīmat-para(ma)haṃsaparibhrāṃlākārya (read °parivrājakācārya)-śrīmat-Śankarā(cā)ryaviracite pūrvottaradvā(da)śamañjarikāstottraṃ saṃpūrṇṇaṃ ॥ śrī-Śaṅkarācāryaviracire svāmine namaḥ śrīvidyāruṇyasvāmine namaḥ ॥

(4)

Fragment of a short tract (in Sanskrit) (ff. 27—28b).

It begins:—bandhaḥ karmaṇy atha bahuvidhe strīguhāyāṃ praviṣṭaḥ puṃsor etakaṇa śakhelite (??) śoṇite varttamānaḥ viṭppankothaikramibhi[ḥ]r abhitas tāḍitaḥ pīḍitātmā yāvat । *etc.*

F. 28b ends:—sasnehabhyāṃ paravaśatayā puṣpyamāṇaḥ pitṛbhyāṃ krīḍālaulyaṃ prathitabahucāpalyam ullaghya

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[1] °talparā for °tatparā. Grantha MSS. frequently have lp for tp.

[2] Read devadeveśa parātpara jagadguro?

bālyaṃ dvaitīyikaṃ puram atha vayaḥ prāpnuvat dṛptacitto lakṣmī jāneta tava vada yugaṃ vismaren māsma bhūpaṃ ॥

(5)

Fragment of another short tract (in Sanskrit) (ff. 29—30).

F. 29 begins:—hariḥ bhedābhedau savatrigalitau puṇyapāpe viśīrṇṇe māyāmohe kṣayam adhigatau naṣṭasannehavṛttau śabdātītaṃ triguṇarahitaṃ, *etc.*

F. 30b ends:—śāntikalyāṇahetuṃ māyāraṇye dahanam amalaṃ śāntinirvāṇadivaṃ tejorāśiṃ nigamasadana-Vyāsaputtrāṣṭakaṃ yaḥ prātaḥkāle pāti mahatāṃ vyayātinirvāṇadivaṃ । Vyāsaputraṃ ॥

(6)

The *Kaivalyanavanīta* (in Malayalam language) in 2 Paṭalas (ff. 66).

33.

Whish No. 32.

Size: $9\frac{3}{8} \times 1\frac{5}{8}$ in., 23 leaves, 8 lines on a page.
Material: Palm leaves.
Date of MS.: 18th or 19th cent.?
Character: Grantha.

A Commentary on *Śaṅkarācārya's Ātmabodhaprakaraṇa,* (by *Madhusūdana Sarasvatī,* according to Prof. Aufrecht).

It begins:—atra bhagavān Śaṅkarācāryya uttamādhikāriṇāṃ vedāntaprasthānatrayan nirmmāya tadanvālocanāsama(r)tthānām mandabuddhīnām anugrahārtthaṃ sarvavedāntasiddhāntasaṃgraham ātmabodhākhyaṃ prakaraṇan didarśayiṣuḥ pratijānīte । tapobhir iti । *etc.*

It ends:—tasmād ātmatīrttharatasya na kiñcid avaśiṣyata iti bhāvaḥ ॥ iti śrīmat-paramahaṃsa-parivrājakācāryya-śrī - Govinda - bhagavatpādācāryya - śiṣya - śrīmat - Śaṅkarācāryya - viracitātmabodhaprakaraṇasya ṭīkā samāptā । hariḥ । om ।

34.

Whish No. 33.

Size: 14 × 1⅞ in., (2) + 276 [really 288, for after f. 67, ff. 48—67 are repeated again — I marked them as 48*—67* — and after f. 171 f. 180 follows, though nothing is missing] + (3) leaves, from 7 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Decr. 1831.' The Kālayukti (or Kālayukta) year immediately preceding 1831 is A. D. 1798/99, but the MS. may have been written 60 or 120 years earlier (A. D. 1738/39 or even 1678/79).

Scribe: Śeṣasūri.

Character: Grantha.

The *Viṣṇu-Purāṇa,* in 6 Aṃśas.

It begins:—om nārāyaṇan namaskṛtya naraṅ caiva narottamam । Vyāsaṃ sarasvatīn devīṃ tato jayam udīrayet ॥ praṇamya viṣṇuṃ viśveśabrahmādīn praṇipatya ca । guruṃ praṇamya vakṣyāmi purāṇaṃ vedasammitaṃ । itihāsapurāṇajñaṃ vedavedāṃgapāragaṃ । dharmmaśāstrārtthatatvajñaṃ Vasiṣṭhatanayātmajaṃ । Parāśaraṃ sukhāsīnaṃ kṛtapūrvāhṇikakriyaṃ । Maitreyaḥ paripapraccha praṇipatyābhivādya ca । *etc.*

The I^rst^ Aṃśa ends (f. 55):—devarṣipitṛgandharvayakṣādīnān tu saṃbhavaṃ । bhavanti śṛṇvataḥ puṃso devādyā varadā mune । iti śrīviṣṇupurāṇe prathameṃśe dvāviṃśoddhyāyaḥ ॥ prathamoṃśas samāptaḥ ॥

The IInd Aṃśa ends (f. 76):—iti bharatanarendrasāravṛttaṃ kathayati yaś ca śṛṇoti bhaktiyuktaḥ । sa vimalamatir eti nātmamoham bhavati ca saṃsaraṇeṣu muktiyogyaḥ ॥ iti śrīviṣṇupurāṇe dvitīyeṃśe ṣoḍaśoddhyāyaḥ । hariḥ om । dvitīyoṃśas samāptaḥ । om ।

The IIIrd Aṃśa ends (f. 117):—puṃsāṃ jaṭābharaṇamaulavatāṃ vṛthaiva moghāśināṃ akhilaśaucanirākṛtānāṃ । toyapradānapitṛpiṇḍabahiṣkṛtānāṃ saṃbhāṣanād api narā narakaṃ prayānti ॥ iti śrīviṣṇupurāṇe tṛtīyeṃśe aṣṭādaśoddhyāyaḥ । hariḥ om.

The IVth Aṃśa ends (f. 171b):—etad viditvā na nareṇa kāryyam mamatvam ātmany api paṇḍitena । tiṣṭhantu tāvat tanayātmajā(d)yāḥ kṣetrādayo ye tu śarīratonye । ityā-

dimahāśrīviṣṇupurāṇe caturtthemśe caturviṃśoddhyāyaḥ ॥ caturtthāṃśas samāptaḥ ॥ hariḥ om ॥

The Vth Aṃśa ends (f. 252):—śrī-Parāśaraḥ । ity uktobhyetya pārtthābhyāṃ yamābhyāñ ca tathārjjunaḥ । dṛṣṭañ caivānubhūtañ ca sarvam ākhyātavāṃs tadā । Vyāsavākyañ ca te sarve śrutvārjjunamukheritam । rājye Parīkṣitam kṛtvā yayuḥ Pāṇḍu(su)tā vanam । ity etat [s]tava Maitreya vistareṇa mayoditam । jātasya yad Yador vaṃśe Vāsudevasya ceṣṭitam ॥ iti śrīviṣṇupurāṇe pañcameṃśe aṣṭatri(ṃ)śoddhyāyaḥ । śrīkṛṣṇāya namaḥ ॥

The VIth Aṃśa ends (f. 276b):—iti vividham ajasya yasya rūpam prakṛtiparātmamayaṃ sanātanasya । pradiśatu bhagavān aśeṣapuṃsāṃ harir apajanmajarādikāṃ samṛddhim ॥ iti śrīviṣṇupurāṇe ṣaṣṭheṃśe aṣṭamoddhyāyaḥ ॥ om hariḥ om ॥ śrī-Parāśarāya namaḥ ॥ śrī-Vedavyāsāya namaḥ ॥ samāptaṣ ṣaṣṭhoṃśaḥ ॥ hariḥ om . . . om śrīḥ viṣṇupurāṇaṃ samāptam ॥ bindudurllipi° . . . sajjanāḥ ॥ abdesmin kālayuktyākhye jyeṣṭhamāsy aṣṭame dine । likhitaṃ vaiṣṇavam idaṃ purāṇaṃ Śeṣasūriṇā ॥ om.

35.

Whish No. 34.

Size: 9¾×2 in., 170 leaves, from 8 to 14 lines on a page.
Material: Palm leaves.
Date of MS.: 18th or 19th cent.?
Character: Grantha.

The *Jayamaṅgalā*, a Commentary on the *Lalitāsahasranāmastotra* (from the *Brahmāṇḍa-Purāṇa*), by *Bhaṭṭa Nārāyaṇa*, a son of *Veṅkaṭādri*. See Mitra, Notices, vol. VII, p. 57, No. 2287.

It begins:—śrīmahāgaṇapataye namaḥ । śrīmātaḥ karuṇākaṭākṣasaraṇīṃ saṃprāpya te patmabhū(r) brahmāṇḍāni karoti rakṣati harir hantīśvaro līlayā । trayyante puruṣaḥ parātpara iti khyātopi saṃvitkale sā kāṣṭheti ca sā parā gatir iti tvayy eva viśrāmyati । *etc.*

Then ff. 1b—2a:—advaitavidyācāryya-śrī-Veṃkaṭādri-

tanūbhavaḥ । Nārāyaṇāmbikāgarbhaśuktimuktāmaṇis sudhīḥ । laḷitādeśikādeśād vyākhyām Nārāyaṇa sphuṭaṃ । sahasrasya rahasyānāṃ nāmnāṃ viracayāmy ahaṃ । *etc.* . . . vyākurmmahe । śrīśrīmāteti । śrīr aiśvaryyaṃ, *etc.*

It ends:—śrī-Bhaṭṭa-Nārāyaṇena viracitā lalitāsahasranāma-stotravyākhyā jayamaṃgaḷākhyā saṃpūrṇā śrīmahātripurasundarīcaraṇāravindayor nityabhaktir astu mama । śrīrāmāya paramagurave namaḥ ॥ hariḥ om ॥ śubham astu gurucaraṇāravindābhyān namaḥ om ॥

36.

WHISH No. 35.

Size: 11 × 1⅝ in., (2) + 176 [really 140, ff. 77—115 being missing, and ff. 38—39 being double] + (1) leaves, from 11—13 lines on a page.
Material: Palm leaves.
Date: 18th cent.?
Character: Grantha.

Portions of the *Mīmāṃsākaustubha*, a Commentary on *Jaimini's Mīmāṃsā-Darśana*, by *Khaṇḍadeva*, the son of *Rudradeva*, extending from the beginning of the second Adhyāya to the end of the first Pāda of the third Adhyāya. Besides, there is a lacuna from the end of the 2nd to the beginning of the 4th Pāda in the second Adhyāya.

It begins:—śrīmahāgaṇapate n(a)maḥ śubham astu śrīmahāgaṇapate n(a)maḥ । śubham astu evam upotghātaprasaktānuprasakte mantralakṣaṇādau samāpte yatprasaṃgena yad āgataṃ tatsamāptau tatbuddhis sañjāyata iti nyāyena bhāvārtthādhikaraṇoktadhātvartthakaraṇatvasya upasthite, *etc.*

In margine: śabdāntarādhikaraṇaṃ.

F. 18b:—viśeṣadarśanāc ca pūrveṣāṃ sarveṣu hy apravṛtti syāt ॥ See Mīmāṃsādarśana II, 2, 4.

F. 75:—sarvasyevoktakāmatvāt tasmin kāmaśruti syāt nidhanārtthā punaśrutiḥ ॥ II, 2, 29.

F. 76b ends:—phalasaṃbandhaḥ na vātadakṣaṃ guṇāt bhāvanābheda iti prayojanaṃ pū.

Ff. 77—114 are missing, and f. 115 begins:—lepi nirūḍhalakṣaṇayā prayogadarśanena, *etc.*

F. 115b:—kartur vā śrutisaṃyogāt ॥ II, 4, 2.

The 2nd Adhyāya ends (f. 127b):—śrī-Rudradevasūnoḥ kṛtir eṣā Khaṇḍadevasya । mīmāṃsākaustubhākhyo bhedāddhyāddhyeya (*sic*) caturtthāṃghreḥ ॥ iti śrī-Khaṇḍadevakṛtau mīmāṃsākaustubhe dvitīyoddhyāyaḥ ॥ śrīguru° *etc.*

F. 173b:—vyavasthā vārtthasya śrutisaṃyogāl liṃgasyārtthena saṃbandhāl lakṣaṇārtthā punaśrutiḥ ॥ III, 1, 27.

It ends (f. 176):—mīmā(ṃ)sāṃbunidhiṃ pramatthya vividhair nnyāyoccayair nirjjaraiḥ kṛtvā Jaiminisūtramandaram amuṃ vedaṃ tathā vāsukiṃ । yad dhālāhalasaṃjñam eva kalitaṃ granthāntaraṃ sajjanaiḥ śrīkṛṣṇasya tu bhūṣaṇāya sa paraṃ yaḥ kaustubhākhyo maṇiḥ ॥ śrī-Rudradevasūnoḥ kṛtir eṣā Khaṇḍadevasya । mīmāṃsākaustubhākhyośeṣāddhyāye pāda ādyāyaṃ ॥ śrīmatpūrvottaramīmāṃsāpārāvārīṇadhurīṇa-śrī-Rudradevasūnoḥ Khaṇḍadevasya kṛtau mīmāṃsākaustubhe tritīyasyāddhyāyasya prathamaḥ pādaḥ ॥ śrīmahāgaṇapate namaḥ ॥ śubham astu hariḥ om ॥

37.

Whish Nos. 36 A and 36 B.

Size: 2 Vols., $15\frac{1}{2} \times 1\frac{3}{8}$ in., 205 leaves (ff. 124—205 in vol. II), from 6 to 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Calicut 1824.' The Krodhin year preceding 1824 is Śaka 1707 or A. D. 1784/85, but it seems more likely that the MS. was written A. D. 1724/25.

Scribe or owner of the books: Nārāyaṇa.

Character: Grantha.

The *Ujjvalā,* a Commentary on the *Āpastambīya Dharmasūtra.* No. 36 A contains the first Praśna, No. 36 B the second Praśna.

This is the MS. 'G. U.' used by Dr. G. Bühler for his second edition of the Āpastambīya Dharmasūtra (Bombay Sanskrit Series Nos. 44 & 50). See Part I, p. ii.

Vol. I ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujvalāyām ekādaśaṃ paṭalam ॥ samāptaḥ praśnaḥ ॥ hariḥ om ॥ śivāya namaḥ ॥ athāto niyameṣu śrāvaṇyān tapa svāddhyāya upāsane maddhvām anne mamāddhyātmikān kṣatriyaṃ yathā kathā ca vidyayaikādaśa ॥ om pāṇigrahaṇād adhi gṛhamedhino vratam ।

Vol. II begins:—pāṇigrahaṇād adhi gṛhamedhino vratam । pūrvasmin praśne ādyayoḥ prāyeṇa brahmacāriṇo dharmmā uktāḥ । uttareṣv aṣṭasu sarvāśramāṇām । *etc.*

It ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujvalāyām ekādaśaḥ paṭalaḥ ॥ hariḥ om ॥ dvitīyapraśnas samāptaḥ ॥ . . . krodhisaṃvatsaram kannimāsam yeṭṭānteti ujvalā samāptā ॥ śrīrāmārppaṇam ॥ Nārāyaṇasya granthas samāptaḥ ॥

38.

Whish No. 37.

Size: $9\frac{1}{2} \times 1\frac{5}{8}$ in., 13 + 117 leaves, 8 or 9 lines on a page.
Material: Palm leaves.
Date: The Pārthiva year in which the MS. was written (see below) probably corresponds to A. D. 1766, perhaps to A. D. 1825/26.
Scribe: Veṅkusudhīvara Śauṇḍa.
Character: Grantha.

(1)

The *Taittirīya-Prātiśākhya.*

It begins:—atha varṇasamāmnāyaḥ । atha navāditas samānākṣarāṇi । dve dve savarṇe hrasvadīrghe । na plutapūrvaṃ । ṣoḍaśādita svarāḥ । śeṣo vyañjanāni, *etc.*

It ends:—saṃsadaṃ gacched ācāryyasaṃsadam iti ॥ atha catasro dvādaśa ॥ iti dvitīyapraśnaḥ prātiśākhye samāptaḥ ॥ hariḥ om śubham astu ।

(2)

The *Tribhāṣyaratna*, a Commentary on the *Taittirīya-Prātiśākhya.*

It begins:—bhaktiyuktaḥ praṇamyāhaṃ gaṇeśacaraṇadvayaṃ gurūn api girān devīm idaṃ vakṣyāmi lakṣaṇaṃ | vyākhyānaṃ prātiśākhyasya vīkṣya vārarucādikaṃ | kṛtan tribhāṣyaratnaṃ yat bhāsate bhūsurapriyaṃ | *etc.*

It ends:—iti tribhāṣyaratne prātiśākhyavivaraṇe dvitīyapraśne dvādaśoddhyāyaḥ ॥ samāpto dvitīyapraśnaḥ ॥ hariḥ oṃ ॥ śrīmatpārtthivavatsare madhuṛtau māse madhau śyāmaḷe pakṣe proṣṭhapadarkṣake kavidine dvādaśyupetehani | granthaś cottararatnaśabdamiḷitaśrīmattribhāṣyābhidha śrīmad-Veṃkusudhīvareṇa likhitaś Śauṇḍena śāstrottame ॥ hariḥ om śrīgurubhyo namaḥ ॥

39.

Whish No. 38.

Size: 17⅝ × 2 in., 175 leaves, 10 or 11 lines on a page.
Material: Palm leaves.
Date of MS.: The Yuvan year in which the MS. was written (see below) probably corresponds to A. D. 1755/56, possibly to A. D. 1815/16.
Scribe: The son of Śeṣādri. See above Nos. 15 & 27.
Character: Grantha.

The *Bhāgavata-Purāṇa,* together with *Śrīdhara's* Commentary, Skandhas 11 and 12.

It begins:—om | avighnam astu | vijayante parānandakṛṣṇapādarajasrajaḥ | yā dhṛtā mūrddhni jāyante mahendrādimahāsrajaḥ ॥ pravarttitaḥ (read pravṛttitaḥ) parānandakṛṣṇakrīḍānuvarṇitā | tannivṛtyā parānandaparārohonuvarṇyate ॥ evan tāvad daśamaskandhe bhūbhārāvataraṇāya nijabhūtivibhūṣitayaduvaṃśasya yaduvaṃśāvatāritasakalasurāṃśasya bhagavata śrīkṛṣṇasya taducitapravṛttiviḍaṃbanena tacchravaṇasmaraṇādiparāṇāṃ pareṣām ānandakāraṇaṃ krīḍānuvarṇitā | *etc.*

F. 1b:—ekādaśaskandhasya pravṛttiḥ tasya yathāmativyākhyānam ārabhyate tatra mausalaprasaṃgārtthaṃ pūrvaskandhārttham anuvadati ślokadvayena ॥ kṛtvā daityavadhaṃ kṛṣṇas sarāmo yadubhi(r) vṛtaḥ | bhuvovatārayat bhārañ javiṣṭhañ janayan kalim ॥ *etc.*

The 11th Skandha ends (f. 134):—iti śrīmatbhāgavate mahāpurāṇe savyākhyāna ekādaśaskandhe paramaṃ(read pārama)haṃsyāyāṃ saṃhitāyām ekatriṃśoddhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥ evam ekādaśaskandhabhāvārtthapadadīpikā । svājñānaddhvāntabhītena Śrīdhareṇa prakāśitā । idānīn nātigūḍhārtthaṃ śrīmat-bhāgavataṃ kva nu । mandabuddhir ahaṃ kṛṣṇe prema kiṃ kin na kārayet ॥ ajñānaddhvāntabhītānāṃ bhaktānāṃ bhagavān hariḥ । Śrīdharācāryyarūpeṇa vyākhyānam akarot svayaṃ ॥ yodvayātmābhidhānena lokaṃ rakṣann ajījanat । tasya pādayugacchatram mūrddhni vidhāryyatām ॥ ekādaśaskandhavyākhyā paripūrṇā ॥ śrīkṛṣṇāya satyabhāmāsahitāya namaḥ ॥ vatsare ca yuva uttarāyaṇe kuṃbhamāsam adhige divākare । kāḷapakṣa udabhūpriyarkṣake śukraśiṣyaguruvāsare divā । likhitaikādaśaskandhaṭīkā ślokaiḥ prasammitā । Śeṣaputreṇa viduṣā samūhyāśābdikair asau ॥ binduśṛṅgākṣarair hīnaṃ *etc.*

The Commentary to the 12th Skandha begins (f. 135):—jayati śrī-Parānanda(ḥ) kṛṣṇāpāṅgalasaddṛśaḥ । *etc.*

It ends (f. 175): . . . nama iti dvābhyāṃ ॥ namas tasmai bhagavate vāsudevāya sākṣiṇe । ya idaṃ kṛpayā kasmai vyācacakṣe mumukṣave ॥ vyācacakṣe vyākhyātavān ॥ yogīndrāya namas tasmai śukāya brahmarūpiṇe । saṃsārasarpadaṣṭaṃ yo viṣṇurātam amūmucat ॥ iti śrīmat-bhāgavate mahāpurāṇe savyākhyāne dvādaśaskandhe trayodaśoddhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥ dvādaśaskandhaḥ pūrṇaḥ ॥ bhāvārtthadīpikām etāṃ bhagavatbhaktavallabhāṃ । śrī-Parānandapādābjabhṛṃgaśrī-Śrīdharokarot ॥ . . . śrīguruṃ Paramānandaṃ vanda ānandavigrahaṃ । yatkṛpālavaleśena Śrīdharas sukṛtas sukhī ॥ om dvādaśas skandhas samāptaḥ ॥ hariḥ om ॥

yuvābhidhānebda udagdiśaṃge hy anantaratne (?) śiśirarttubhānau । māse ghaṭe pakṣa ihāvadātaglautārakāyāṃ likhitam mayedaṃ ॥ saṭīkan dvādaśaskandhamūlaṃ Śeṣādrisūnunā । Viśvāmitrānvayamahāpaṃkotbhavadinaṃ kṛte ॥ hariḥ om ॥ śrīgurubhyo namaḥ ॥ binduśṛṃgākṣarair *etc.* . . . śrīparadevatāyai namaḥ ॥ śrīsarasvatyai mīnākṣyai namostu om śubham astu hariḥ om ॥

40.

WHISH No. 39.

Size: $7\frac{5}{8} \times 2\frac{1}{8}$ in., 59 leaves, 9 or 10 lines on a page.
Material: Palm leaves.
Date of MS: 18th or 19th cent.?
Character: Grantha.

The *Bhagavadgītā*, with a brief introduction.

It begins:—asya śrī-bhagavatgītāśāstramahāmantrasya । Vedavyāso bhagavān ṛṣiḥ । anuṣṭup cchandaḥ । tāsāṃ gītānāṃ kvacin nānācchandāṃsi । evaṃprakārīṇi cchandāṃsi । viśvarūpo viṣṇuḥ paramātmā bhagavān śrīman-nārāyaṇo devatā । aśocyān anvaśocas tvaṃ prajñāvādāṃś ca bhāṣasa iti bījaṃ । sarvadharmmān parityajya mām ekaṃ śaraṇaṃ vrajeti śaktiḥ । ūrddhvamūlam adhaśśākham aśvatthaṃ prāhur avyayam iti kīlakaṃ । śrībhagavatsamārādhanārtthe japе viniyogaḥ । *etc.*

The text begins (f. 2):—Dhṛtarāṣṭra uvāca । dharmmakṣetre kurukṣetre samavetā yuyutsavaḥ । *etc.*

F. 5b:—visṛjya saśarañ cāpaṃ śokasaṃvignamānasaḥ ॥ śokasaṃvignamānasa iti ॥ iti on tat sad iti mahābhārate śatasahasrikāyāṃ saṃhitāyāṃ vaiyāsikyāṃ bhīṣmaparvaṇi śrībhagavadgītāsūpaniṣatsu parabrahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjjunasaṃvāde arjjunaviṣādayogo nāma prathamoddhyāyaḥ ॥

It ends:—iti on tat sat śrībhagavatgītāsūpaniṣatsu parabrahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjjunasaṃvāde sakalavedaśāstrapurāṇasaṃgrahamokṣayogo nāmāṣṭādaśoddhyāyaḥ ॥ śrīkṛṣṇāya parabrahmaṇe namo namaḥ ॥ śrīvāsudevārpaṇam astu ।

41.

WHISH No. 40.

Size: $10\frac{1}{2} \times 1\frac{7}{8}$ in., 190 leaves, 8 or 9 lines on a page.
Material: Palm leaves.
Date of MS: An entry by Mr. Whish, found on the last page, is dated 'Calicut 1826'. The MS. may be about 50 or even 100 years older.
Character: Grantha.

The *Subodhinī*, a Commentary on the *Bhagavadgītā*, by *Śrīdharasvāmin*, in 18 Adhyāyas.

It begins:—vande kṛṣṇārjunau vīrau naranārāyaṇāv ubhau | dhārttarāṣṭrakulonmattagajārohaṇavallabhau | sāratthyam arjunasyājau kurvan gītāmṛtan dadau | lokatrayopakārāya tasmai kṛṣṇātmane namaḥ | . . . śrīmādhavaṃ praṇamyātha devaṃ viśveśam ādarāt | tatbhaktiyantritaḥ kurve gītāvyākhyāṃ subodhinīm | *etc.*

Adhyāya I ends on f. 9, A. II on f. 27b, A. III on f. 40b, A. IV on f. 54, A. V on f. 63b, A. VI on f. 74, A. VII on f. 82, A. VIII on f. 90, A. IX on f. 97b, A. X on f. 106, A. XI on f. 120b, A. XII on f. 126, A. XIII on f. 137, A. XIV on f. 144, A. XV on f. 151, A. XVI on f. 157b, A. XVII on f. 165b, A. XVIII on f. 190.

It ends:—śrī-Paramānandapādābjarajaśrīdhāriṇādhunā | Śrīdharasvāminā proktā gītāṭīkā subodhinī || iti śrībhagavatgītāṭīkāyām subodhinyām Śrīdharasvāmi-kṛtāyām paramārtthanirṇayo nāma aṣṭādaśoddhyāyaḥ || śrīkṛṣṇāya paramātmane namaḥ || svaprāgalbhyabalād vilokya bhagavatgītān tadantargatan tatvaṃ prepsur upaiti kiṃ gurukṛpāviyūṣadṛṣṭiṃ vinā | asya svāñjalinā rahasyajaladher āditsur antarmmaṇināvartteṣu na kin nimajjati janas satkarṇadhāraṃ vinā || hariḥ om *etc.*

42.

Whish No. 41.

Size: $9\frac{3}{8} \times 1\frac{5}{8}$ in., (3) + 87 + (3) leaves, 7 or 8 lines on a page.
Material: Palm leaves.
Date: Entries by Mr. Whish are dated 1825. The MS. may be about 50 years older.
Character: Grantha.

The *Devīmāhātmya* from the *Sūryasāvarṇika-Manvantara* of the *Mārkaṇḍeya-Purāṇa*, in 23 Adhyāyas, preceded by the *Argalastotra*, and *Kīlakastotra*. The edition by L. Poley (Berlin 1831), and the Bombay editions of 1862 (Śake 1784) & 1864 (Śake 1786) contain only 13 Adhyāyas.

It begins:—nyāsam āvāhanañ caiva nāmāny argaḷakīlakaṃ | hṛdayañ ca daḷañ caiva ddhyānaṃ kavacam eva ca | māhātmyañ ca japen nityam aṣṭamyāñ ca viśeṣataḥ | sarvasaubhāgyam āpnoti[ṃ] dehānte ca labhet gatiṃ | oṃ | pādayor vārābhyo namaḥ | nitaṃbe nārasiṃhyai namaḥ | *etc.*

F. 5b:—iti śrīdevīmāhātmye argaḷastotraṃ samāptaṃ ||

F. 7:—iti śrīdevīmāhātmye kīlakastotraṃ samāptaṃ || athātas saṃpravakṣyāmi vistareṇa yathātathaṃ | caṇḍikāhṛdayaṃ guhyaṃ śruṇuṣvaikāgramānasaḥ[1] | hrāṃ hrīṃ hṛbi (?) ai hrīṃ śrīṃ klīṃ jaya jaya cāmuṇḍike tridaśamakuṭakoṭi saṃghaṭṭacaraṇāravinde sāvitrī gāyatrī sarasvatī mahāhikṛtahāriṇe bhairavarūpadhāriṇī prakaṭitadaṃṣṭrogravadane ghore ghoranayane jvalajvālāsahasraparivṛte, *etc.*

The first Adhyāya ends on f. 30.

F. 72:—eva[ṃ]n devyā varaṃ labdhvā Surathaḥ kṣatriya-[ṛ]rṣabhaḥ | sūryyāj janma samāsādya sāvarṇir bhavitā manuḥ || iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇike manvantare devīmāhātmye surathavaiśyavarapradānan nāma trayodaśoddhyāyaḥ ||

The 16th Adhyāya ends on f. 78b. Ff. 79—87 are also foliated separately by letters, viz. ka, kha, etc.

End:—īśānakoṇekṣaṃ kṣetrapālāya namaḥ | aṣṭadaḷabāhye devyās tad dakṣiṇāntaṃ gaṃgaṇapataye namaḥ | paṃparamagurubhyo namaḥ | paṃparamagurupādukābhyo namaḥ | ḍaṃvaṭukabhairavāya namaḥ | duṃdurgāyai namaḥ | paṅtipūjayet || iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇike manvantare devīmāhātmye paṅntipūjārahasyan nāma trayoviṃśo (pañcaviṃśo, pr. m.) ddhyāyaḥ || śrīmahādevyai namaḥ | śrīgurubhyo namaḥ | śivāya namaḥ | hariḥ om ||

43.

Whish No. 42.

Size: $11\frac{3}{4} \times 2$ in.; (3) + 97 + (4) leaves, about 10 lines on a page.
Material: Palm leaves.

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[1] These MSS. generally read śruṇu- for śṛṇu-.

Date: An entry by Mr. Whish is dated 1825. The MS. may be about 50 years older.
Scribe: Ananta Nārayaṇa.
Character: Grantha.

(1)

The *Kuḷārṇava(tantra)*, in 17 Ullāsas (ff. 1—95). See Aufrecht-Oxford p. 90 seqq. (No. 147); Ind. Off. IV, p. 879; Mitra, Notices, I pp. 138 (No. 258), 160 (No. 290).

It begins:—gurubhyo namaḥ (|) upaśrutīnām anyeṣām upaśrutir iyaṃ sadā | śruṇ(ut)aṃ sarvavīrāṇāṃ caraṇaṃ smaraṇaṃ mmamā | guruṃ gaṇapatiṃ durgāṃ kṣetreśaṃ śivam arca-(read acyu?)taṃ | brahmāṇaṃ girijāṃ lakṣmīm vāṇīṃ vande vibhūtaye | anādyāyākhilādyāyāmāyine gatamāline | arūpāya svarūpāyāśivāya guruve namaḥ | devyau(*sic*)vāca | on namo devadeveśa pañcakṛtyavidhāyaka | sarvajña bhaktisulabha śaraṇāgatavatsalā (read °la) | mūḷeśa parameśāna karuṇāmṛtavāridhe | asāre ghorasaṃsāre sarve[da]du(ḥ)khamalīmasāḥ|*etc.*

F. 17:—iti śrīkuḷārṇave ūrddhvāmnāyamāhātmye tritīyollāsaḥ ||

F. 27:—iti śrīkuḷārṇavamāhātmye rahasye sarvāṃgamottame kuḷadivyādikathanaṃ pañcamollāsaḥ ||

The 7th Ullāsa ends on f. 37, the 8th U. on f. 44b, the 9th U. on f. 51, the 10th U. on f. 56, the 11th U. on f. 61b, the 12th U. on f. 67b, the 13th U. on f. 72b, the 14th U. on f. 78, the 15th U. on f. 84b, the 16th U. on f. 89b.

It ends (f. 95):—iti śrīmatkuḷārṇave mahārahasye sarvāgamottame mokṣapāde kuḷavivāhapraśaṃsan nāma saptadaśollāsaḥ ||

(2)

The *Mantrākṣaramālā*, in 16 stanzas (ff. 95b—98b).

It begins:—kallolo(lla)sitāmṛtābdhilaharīmaddhye virājanmaṇidvīpe kalpakavāṭikāparivṛte kādaṃbavāṭojvale ratnastaṃbhasahasranirmmitasabhāmaddhye vimānottame cintāratnavinirmmite janani te siṃhāsanaṃ bhāvaye || 1 ||

It ends:—śrīmantrākṣaramālayā girisutāṃ yaḥ pūjayec cetasā sandhyāsu prativāsaraṃ suniyataṃ tasyām malas-

yācirāt cittāṃbhoruhamaṇḍape girisutā nṛttaṃ vidhatte sadā vāṇīvaktrasaroruhe jaladhijāgehe jaganmaṃgalaṃ ॥ 16 ॥ śrīmahātripurasundaryyai namaḥ । karakṛtam aparādhaṃ kṣantum arhanti santaḥ । śaṃkarasya caritākathārasaḥ candraśekharaguṇānikīrttanaṃ nīlakaṇṭha tava pādasecanaṃ saṃbhavantu mama janma(ni) janmani । idaṃ pustakaṃ guruvanujñā Ananta - Nārayaṇa - likhitaṃ । śrīgurubhyo namaḥ । hariḥ om śubham astu ॥

44.

Whish No. 43.

Size: $10\frac{1}{8} \times 1\frac{5}{8}$ in., (1) + 38 + (2) + 11 + (1) leaves, 8 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1825'. The MS. is probably not much older.

Character: Grantha.

(1)

The *Viṣṇupādādikeśāntastuti* by *Śaṅkara*, with a Commentary, called *Sukhabodhinī*. Printed, with a different commentary, in the Kāvyamālā, Part II, pp. 1—20.

It begins:—hariḥ । nābhinālikalolaṃbabhaṃgīvāṇītapaḥphalaṃ । kuḍumbikalaśāṃbhodheḥ kanyāyā(ḥ) kalaye mahaḥ । alīkalocanāṭopād alīkaṃ rataye dadat । vipralaṃbhaṃ purastrīṇāṃ puṣṇat tejo bhajāmahe । giripāthodhipāthojasadanānandadhoraṇīḥ । padaṃ kurve namasyānām umālakṣmīsarasvatīḥ । bhagavatpādapādādikeśastutyā madhusrutā । vyākhyā vitanyate ramyā nāmnāsau sukhabodhinī ॥ iha khalu sakalajagadanugrahāya svecchākṛtavigrahaparigrahāḥ paramakāruṇikāgraganyāḥ sarvajñaśikhāmaṇayaḥ śrī-Śaṃkarabhagavatpūjyapādāḥ śrīmadvaipāyanapraṇītabrahmasūtravyākhyānarūpaśrīmat - bhāṣyakaraṇena mumukṣu jijñāsyañ jagaj janmādikāraṇaṃ sakalopaniṣatgamyaṃ saccidānandādvayaṃ pratyagabhinnaṃ viṣṇvākhyaṃ brahma mukhyādhikāribhyaḥ karatalabadaravat sphuṭaṃ pradarśya mandādhikāriṇām anujighṛkṣayā nirviśeṣaṃ paraṃ

brahma sākṣāt karttum anīśvarāḥ ye mandās tenukaṃpyante saviśeṣanirūpaṇair iti nyāyena tasyaiva paratatvasya sakalaśrutismṛtipurāṇavacanaiś śuddhasatvopahitatvena sātvikasevyatvena cāvagatasya śaṃkhacakraśārṅganandakakaumodakīrūpapañcāyudhālaṃkṛtasya garuḍavāhanasya śeṣaśāyinaḥ śrīmahālakṣmībhūmidevīsametasya kaustubhaśrīvatsamuktābharaṇakīrīṭakaṭakāṃgadādisarvābharaṇabhūṣitasya sakalalokātiśayālusaundaryyasīmnaḥ niratiśayadayāsudhāsamudrasya sakalajagadrakṣaṇadīkṣitasya śrībhagavato nārāyaṇasya pādādikeśastutin tadupāsanarūpāṃ sakṛt pāṭhamātreṇa sakalapuruṣārtthasandohinīṃ dvipañcāśatślokātmikāṃ karttum ārabhante ॥ tatrādau varṇyate śaṃkho bhujāgrevasthito hareḥ । nīlaśailaśikhārūḍhacandrabiṃbaśriyaṃ vahan ॥ lakṣmībharttur bhujāgre kṛtavasati sitaṃ yasya rūpaṃ viśālaṃ, *etc.*

It ends:—paramānandam ātmasvarūpaṃ praviśati tatraiva līyate brahmānandasvarūpeṇāvatiṣṭhata iti siddhaṃ ॥ iti śrīmatparamahaṃsaparivrājakācāryya-śrī-Govinda-bhagavatpūjyapādaśiṣya-śrī-Śaṃkara-bhagavatpādakṛta-śrīviṣṇupādādikeśaparyyantastute(r) vyākhyā saṃgṛhītā samāptā ॥ hariḥ । om ।

(2)

The *Uttaragītā,* a kind of appendix to the Bhagavadgītā, in three Adhyāyas. See A. Holtzmann, Das Mahābhārata II, 165 seq.

It begins:—kṛṣṇāya vāsudevāya jñānamudrāya yogine । nāthāya rukmiṇīśāya namo vedāntavedine । Arjuna uvāca । yad ekaṃ niṣkalaṃ brahma vyomātītan nirañjanaṃ । apratarkyam anirdeśyaṃ vināśotpattivarjitaṃ । *etc.*

F. 4:—oṃ tat sad iti śrīma[t]duttaragītāsūpaniṣatsu parabrahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde advaitavāsan nāma prathamoddhyāyaḥ ॥

F. 8:—iti śrīmaduttaragītāsūpaniṣatsu . . . dvitīyoddhyāyaḥ ॥

It ends:—sarvacintāvinirmmuktan niścintam acalaṃ bhavet । on tat sad iti śrībhagavatgītāsūpaniṣatsu parabrahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde advaita-

vāsan nāma tritīyoddhyāyaḥ ॥ śrīkṛṣṇārpaṇam astu śrīgurubhyo namaḥ । śrīdakṣiṇāmūrttaye namaḥ ॥

45.

Whish No. 45.

Size: 10 × 2⅛ in., 36 + (1) leaves, 11 or 12 lines on a page.
Material: Palm leaves.
Date: An entry by Mr. Whish at the end of the MS. is dated 'Calicut 1825.' The MS. is probably not much older.
Character: Grantha.

The *Ratirahasya,* a treatise on Kāmaśāstra, in 10 Paricchedas, by *Kokkoka* who composed it for *Vaidyadatta.* See Burnell, Tanjore, p. 58 seq., & Ind. Off. III, p. 362. Burnell has Vaiṇyadatta, Eggeling Vainyadatta, for Vaidyadatta.

It begins:—yenākāri prasabham acirād arddhanārīśvaratvaṃ dagdhenāpi tripurajayino jyotiṣā cākṣuṣeṇa । indor mmitraṃ sa jayati mudān dhāma vāmapracāro devaś śrīmān bhavarasajuṣān daivataṃ cittajanmā । parijanapade bhṛṃgaśreṇīpikāḥ paṭuvandino himakarasitacchatraṃ mattadvipo malayānilaḥ । kṛśatanudhanurvallī līlākaṭākṣaśarāvalī manasijamahāvīrasyoccair jayanti jagajjitaḥ ॥ 2 । Kokkokanāmnā kavinā kṛtoyaṃ śrī-Vaidyadattasya kutūhalena । vilokyatāṃ kāmakalāsu dhīraiḥ pradīpakalpo vacasāṃ niguṃbhaḥ । *etc.*

It ends:—iti kakṣapuṭasārasaṃgrahaḥ ॥ iti ratirahasye yogādhikāro nāma daśamaḥ paricchedaḥ ॥ śubham astu ॥

46.

Whish No. 46.

Size: 9¼ × 2$\frac{1}{12}$ in., 51 leaves, 12 or 13 lines on a page.
Material: Palm leaves.
Date: An entry by Mr. Whish at the end of the MS. is dated 'Calicut 1825'; the MS. may be about 50 years older.
Character: Grantha.

The *Sūryaśataka,* by *Mayūra,* with a Commentary by *Anvayamukha.*

It begins:—jaṃbhārātibhakuṃbhotbhavam iva dadhatas sāndrasindūrareṇuṃ raktās siktā ivaughair udayagiritaṭī-dhātudhārādravasya । *etc.*

The Commentary begins:—jaṃbhārāter indrasya ibhasya gajasyairāvatasya prāgdigāśritā(nā)m ādhipatyasānniddhya-saṃbhavād eva muktiḥ kuṃbhayor udbhava udbhūtir bhūmā yasya taṃ, *etc.*

After verse 100 follow the text and commentary of the verse, ślokālokasya bhūtyai śatam iti racitā śrī-Mayūreṇa bhaktyā, *etc.* It ends:—oṃ । śivāya namaḥ ॥ sūryyaśatakaślokavyākhyānagrantham saṃpūrṇaṃ hariḥ oṃ ॥ śrīgurubhyo namaḥ ॥ oṃ sadātisraṣṭusandhyāsu (?) vidhiviṣṇupurāribhiḥ । upāsyo ya svarūpeṇa tam ādityam ahaṃ bhaje । tatrabhavān Mayūro nāma mahākavir antaḥkaraṇādisarvāvayanirvṛtisiddhaye sarvajanopakārāya ca hiraṇyagarbhapramukhasarvakarmmaṇyopāsya(sya) yajurupaniṣadupapāditanijopāsanasāddhyasādhanasya pratyakṣabrahmaṇas sūryyamaṇḍalāntarvarttino bhagavata ādityasya stutiṃ ślokaśatena praṇītavān । tasyā stuter vivaraṇaṃ bālasukhabodhanāyānvayamukhena kriyate ॥ oṃ sūryyāya namaḥ ॥

47.

Whish No. 48.

Size: $9\frac{3}{4} \times 1\frac{7}{8}$ in., (1) + 137 + (1) leaves, from 10 to 12 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(1)

The *Kārttikamāhātmya*, from the *Padma-Purāṇa*, in 30 Adhyāyas (ff. 1—49).

It begins:—Sūtaḥ । śriyaḥ patim athāmantrya gate devarṣisattame । harṣotphullānanā Satyā mādhavaṃ punar abravīt । Satyovāca । *etc.*

It ends:—ye mānavāḥ kārttikamāsi bhaktyā snānañ ca dīpān haripūjanañ ca । dānaṃ vrataṃ brāhmaṇabhojanādi

kurvanti te svargakuṭumbina syuḥ ॥ iti śrīpātme purāṇe kārttikamāhātmye triṃśoddhyāyaḥ ॥ śrīkṛṣṇāya namaḥ । yādṛśaṃ pustake dṛṣṭvā tādṛśaṃ likhitam mayā । abaddhaṃ vā subaddhaṃ vā mama doṣo na vidyate ॥

(2)

The *Vaiśākhamāhātmya*, from the *Skanda-Purāṇa*, in 30 Adhyāyas (ff. 51—137, also separately foliated from 1—88).

It begins:—avighnam astu । ṛṣayaḥ । skānde purāṇe bhavatā vaiśākhasya ca vaibhavaṃ । asmākaṃ kathitaṃ pūrvaṃ śrutañ cāsmābhir eva ca । tat bhūyaś śrotukāmānāṃ vistarād vaktum arhasi । Sūtaḥ । purā brahmāṃgabhūtena, *etc.*

It ends:—ṛṣīn āmantrya tān sarvān Sūtaḥ paurāṇikottamaḥ । taiḥ pūjitaḥ paran tuṣṭaḥ kailāsaṃ pratyagāt punaḥ ॥ iti śrīmatskānde purāṇe vaiśākhamāhātmye triṃśoddhyāyaḥ ॥ śrīgurubhyo namaḥ ॥ hariḥ oṃ ॥

48.

Whish No. 49.

Size: $9\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 32 + 26 + (1) leaves, 7 or 8 lines on a page.
Material: Palm leaves.
Date: End of 18th or beginning of 19th cent.?
Character: Grantha.

(1)

Rules and prayers for the worship of Rudra (ff. 1—32). Mr. Whish gives the title '*Rudra-nyāsam*', but probably it should be '*Pañcāṅgarudranyāsa*'. The Mantras belong to the Black Yajurveda. Cf. Stein-Jammu, p. 16: pañcāṅgarudrāṇāṃ nyāsapūrvako japahomārcanavidhiḥ.

It begins:—oṃ athātaḥ pañcāṃgarudrāṇāṃ nyāsapūrvakaṃ japahomārcanābhiṣekavidhiṃ vyākhyāsyāmaḥ । yā te rudra iti śikhāyāṃ । yā te rudra śivā tanūr aghorāpāpakāśinī । tayā nas tanuvā śantamayā giriśantābhi cākaśīhi । asmin mahaty arṇava iti śirasi । asmin mahaty arṇaventarikṣe bhavā adhi । teṣāṁ sahasrayojaneva dhanvāni tanmasi ।

sahasrāṇīti lalāṭe । sahasrāṇi lalāṭe । sahasrāṇi sahasraśo ye rudrā adhi bhūmyāṃ । teṣāṃ sahasrayojaneva dhanvāni tanmasi । *etc.* See Taitt. Saṃh. IV, 5, 1, 1; 11, 1.

F. 26:—evaṃrūpiṇam eva ddhyātvā dvijas samyak tato devayajanam ārabhet ॥ athāto rudrasnānārcanābhiṣekavidhiṃ vyākhyāsyāmaḥ । ādidevatīrtthe snātvā । udetya śuciḥ prayato brahmacārī śuklavāsā tasya dakṣiṇāpratyakdeśe tanmukhaṃ sthitvā ātmani devatā sthāpayet ॥

F. 31b:—ācāryyāya dakṣināṃ gā dadyāt । daśa gās saṃvatsaraḥ । svarṇābharaṇabhūṣitāḥ । ṛṣabhañ cādhīkārāḥ । aśvamedhaphalam āpnoti । ity āha bhagavān Bodhāyanaḥ ॥ śubham astu śrīgurubhyo namaḥ । asya śrīrudrāddhyāyapraśnamahāmantrasya । Aghora ṛṣiḥ । anuṣṭup cchandaḥ । saṃkarṣaṇamūrttisvarūpo yosāv ādityas sa ekarudraḥ paramapuruṣo devatā । agnikratuḥ caramāyāṃ iṣṭakāyāṃ śatarudriye viniyogaḥ । *etc.*

It ends or breaks off (f. 32b):—kukṣis saptasamudraṃ bhujagiriśikharaṃ saptapātālapādaṃ vedaṃ vaktraṃ ṣadaṃgaṃ daśadiśi vadanaṃ divyaliṃgaṃ namāmi । oṃ gaṇānān tvā । It seems to be incomplete.

(2)

An *Itihāsa* or a legend of King *Vṛṣādarvi,* with an enumeration of the great benefits, temporal and spiritual, to be reaped by him who reads this legend (ff. 1—10).

It begins:—Vṛṣādarvikulaṁ haviś(?) Śibikulam babhūva । tasyāyam itihāsaḥ kulavidyā babhūva । tad yo ha smaimam (read smemam?) adhīte । sa ha sma rājā bhavati । sa kiñcit prāpyāntarhitaḥ । sobravīt । yo mām itihāsaṃ grāhayet । parasmai dadyām iti । tato brāhmaṇaḥ । saṃyogaṃ sayyayujet (?) ॥ 1 ॥ tam ādityāt puruṣo bhāskaravarṇo niṣkramya । sa enaṃ grāhayāñ cakāra । tam apṛcchat kosīti । vā vṛṣādarvir iti । tasmād ya imam itihāsam adhīte । ādityalokosya kāmacāro bhavati । tasmād ya imam itihāsam upanīto māṇavako gṛhṇīyāt । gṛhītvātha brāhmaṇān cchrāvayet । medhāvī bhavet । varṣaśatañ ca jīvet ॥ 2 ॥

F. 2b:—atho khalv āhuḥ । vedasammitoyam itihāsaḥ । dharmmañ carati nādharmmaṃ । satyaṃ vadati nānṛtaṃ ।

dīrgham paśyati mā hrasvaṃ paraṃ paśyati māparam | ṛco ha yo veda sa veda devān | yajūṁṣi yo veda sa veda yajñam | sāmāni yo veda sa veda sarvaṃ | yo mānasaṃ veda sa veda brahma ॥ 8 ॥

The greater part of what now follows reads almost like a Smṛti, and treats of the duties of Brāhmaṇas, more especially of Śrāddhas.

On f. 9 the story is told of king Vṛṣādarvi who grants a certain Brāhmaṇa one of the following boons: a cow that constantly yields milk, a sheep which is constantly shorn (? avir mmejasraṃ vilūhyate | for vilūyate ?), a millstone which is constantly grinding, a carriage which drives over all the seas, a pair of earrings with gems of the colour of the sun. The Brāhmaṇa asks his wife, and she says: 'Take the sheep'; then he asks his son who tells him to take the carriage, then his daughter who wants him to take the earrings, finally his female slave who tells him to take the mill-stone,—while he himself fancies the cow. King Vṛṣādarvi gives him all the five gifts. Then it continues:—tad idam itihāsaḥ | brahmādityapurogāya | purogaḥ kāśyapāya | kāśyapo bharadvājāya | bharadvājo bahubhir anāgamāya | tataḥ prācyavanānāṃ dhanapater dvijaḥ | brāhmaṇakule jātismaro bhavati | saptajanmakṛtāt pāpān mucyate | dyas (?) tu parvabhiḥ | dine dine gayātule bharaṇyāṃ gayapañcake ॥ 30 ॥

It ends (f. 10):—ete dve dhanam āryyāṇāṃ mantrāś caiva vratāni ca | mantrāś ca vā vratāni ca namo namaḥ on namaḥ Vṛṣādarvi namo namaḥ suparṇosi garutmān trivṛt te śiro gāyatrañ cakṣu stoma ātmā sāma te tanūr vāmadevyaṃ bṛhadrathantare pakṣau yajñāyajñiyaṃ pucchaṃ chandāṁsy aṃgāni dhiṣṇiyāś śaphā yajūṁṣi nāma | suparṇosi garutmān divaṃ gaccha suvaḥ pata ॥ hariḥ om ॥ 30 | itihāsam samāptā śrīgurave namaḥ śrīsarasvatyai namaḥ śrīrāmacandrasvāmine namaḥ śubham astu |

(3)

The *Somotpatti* (ff. 11, 12), a kind of Pariśiṣṭa. The same work in the Bodleian MS. Walker 144, ff. 203—204b

(where it forms part of an Āśvalāyana-Mantrasaṃhitā). The Sāma-veda Pariśiṣṭa of the same title in the Bodleian MS. Wilson 466, ff. 11—13 (see also Weber, *Indische Studien,* vol. I, p. 59; other MSS. in Weber-Berlin I, p. 78, Mitra, Notices, vol. IV, p. 160, No. 1589, & Peterson IV, p. 8, No. 120), though beginning differently, seems to be the same.

It begins (f. 11):—oṃ somotpatti | ṛṣaya ūcuḥ | kautūhalasamutpannā devatā ṛṣibhis saha | saṃśayaṃ paripṛcchanti vyāsaṃ dharmmārtthakovidaṃ | kathaṃ vā kṣīyate somaḥ kṣīṇo vā vṛddhate (read vardhate) kathaṃ | imaṃ praśnam mahābhāga brūhi sarvam aśeṣataḥ | śrī-Vedavyāsa uvāca | *etc.*

It ends (f. 12b):—yaś ca rājā dvijātīnāṃ tasmai somātmane namaḥ | somotpatti saṃpūrṇaṃ ādityātinavagrahadevatābhyo namaḥ śrīgurubhyo namaḥ |

(4)

The *Vedapādastava,* a Stotra devoted to the worship of Śiva (ff. 13—26).

It begins (f. 13):—oṃ vande maheśvaraṃ śaṃbhuṃ vighneśaṃ ṣaṇmukhaṃ guruṃ | gaṇeśān nandimukhyāṃś ca śivabhaktān mahāmunīn | umāpatyam (*sic*) umājānim umāñ comāsahodaraṃ | umānanāndaraṃ patmāṃ vidhiṃ vayam upāsmahe | ... puṇḍarīkapurādhīśaṃ puṇḍarīkājināṃbaraṃ | puṇḍarīkaruciṃ vande puṇḍarīkākṣasevitaṃ | puṇḍarīkapuraṃ prāpya jaimunir (*sic*) mmunisattamaḥ | kiñ cakāra mahāyogī Sūta no vaktum arhasi | Sūta uvāca | bhagavāñ jaiminir dhīmān puṇḍarīkapure purā | *etc.*

It ends (f. 25):-traivarṇikeṣv in[n]atamo ya[y] enaṃ nityaṃ kadācit paṭhatīśabhaktitaḥ ॥ 124[1] ॥ pādaṃ vāpy arddhapādaṃ vā ślokaṃ ślokārddham eva vā | yas tu vā cīyate nityaṃ śivalokaṃ sa gacchati | vedaś śivaś śivo vedo vedāddhyāyī sadāśivaḥ | tasmāt sarvaprayatnena vedāddhyāyinam arcayet | kṛpāsamudraṃ sumukhan triṇetraṃ jaṭādharaṃ pārvatīvāmabhāgam | sadāśivaṃ rudram anantarū-

[1] It ought to be 114, as verse 111 is wrongly numbered 121.

paṃ śivacidaṃbareśaṃ hṛdi bhāvayāmi । śivaci[ṃ]daṃbaram iti brūyāt sakṛjjananavarjitam । muktighaṇṭāmaṇipadaṃ mokṣam eva samaśnute । ayan dānakālasuhṛndānapātraṃ (f. 26:) bhavān nātha dātā tvad anyan na yāce । bhavatbhaktim eva sthirān dehi mahyaṃ kṛpāśīla śaṃbho kṛtārtthosya tasmāt । hariḥ om vedapādastavaṃ sampūrṇam śubham astu śrīmahādevyai namaḥ.

49.

Whish No. 50.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., 36 + 45 leaves, from 8 to 10 lines on a page.
Material: Palm leaves.
Date of MS.: 18th or 19th cent.?
Character: Grantha.

(a)

The *Raṅga-Māhātmya*, or *Śrīraṅga-Māhātmya* of the *Brahmāṇḍa-Purāṇa,* in 10 Adhyāyas. (Ff. 36.)

It begins:—śrī-Nārada uvāca ॥ devadeva virūpākṣa śrutaṃ sarvam mayādhunā । trailokyāntargataṃ vṛttan tvanmukhāṃbhojanissṛtam । tathā puṇyāni tīrtthāni puṇyāny āyatanāni ca । gaṅgādyās saritas sarvā itihāsāś ca Śaṃkara । kāveryyās tu prasaṃgena tasyās tīre tvayā purā । prastutaṃ raṃgam ity uktaṃ viṣṇor āyatanam mahat[।]tasyāhaṃ śrotum icchāmi vistareṇa maheśvara । māhātmyam aghanāśāya puṇyasya ca vivarddhaye (read °vṛddhaye) । *etc.*

It ends:—paṭhan śṛṇvan likhan bibhran raṃgamāhātmyam uttamaṃ । muktaś śubhāśubhe yāta[1] tad viṣṇoḥ paramaṃ padaṃ ॥ iti śrī-brahmāṇḍapurāṇe maheśvaranāradasaṃvāde śrīraṃgamāhātmye srīnavatīrtthaprabhāvavarṇanan nāma daśamoddhyāyaḥ ॥ śrīraṃgarājāya parabrahmaṇe namaḥ ॥

(b)

The *Kuśalavopākhyāna* from the *Āśvamedhikaparvan* of the *Jaimini-Bhārata,* or the *Mahābhārata* by *Jaimini,* in

[1] One MS. reads muktvāśubhaṃ śubhaṃ yāti (Prof. Aufrecht).

12 Adhyāyas. (Ff. 45.) These are Adhyāyas 25—36 in the lithographed edition of the Jaimini-Bhārata, Aśvamedhika (Bombay 1863, Śake 1785), ff. 53b—70. See also Weber-Berlin I, p. 115; Aufrecht-Oxford, p. 4b.

It begins:—Janamejaya uvāca । citram uktam mahābhāga yad rāmakuśayor bhṛśaṃ । tad vaktum arhasi tvaṃ hi śrotuṃ kautūhalaṃ hi me । Jaiminiḥ । śruṇu rājan mahābāho rāmasya caritam mahat । vistareṇa yathā sarvaṃ vadatas tan niśāmaya । rāmas taṃ rāvaṇaṃ hatvā kumbhakarṇam mahābalaṃ । *etc.*

Fol. 2:—iti śrīmahābhārate āśvamedhikaparvaṇi kuśalavopākhyāne prathamoddhyāyaḥ ॥

It ends:—iti śrījaiminibhārate āśvamedhikaparvaṇi kuśalavopākhyāne dvādaśoddhyāyaḥ ॥ śrīrāmacandrāya paragurave namaḥ ॥ śrīgurubhyo namaḥ ॥ śubham astu ॥ hariḥ om ॥

50.

Whish No. 51.

Size: $14\frac{3}{8} \times 1\frac{3}{4}$ in., (4) + 155 + (8) leaves, 10 lines on a page.

Material: Palm leaves. Painted boards.

Date: Entries by Mr. Whish dated 'Calicut 1826'. The Dhātu or Dhātṛ year (see the colophons) preceding 1826 is A. D. 1816/17, but the MS. was probably written A. D. 1756/57.

Scribe: Veṅkaṭa Subrahmaṇya, the son of Śeṣādri. See above Nos. 15, 27 & 39.

Character: Grantha.

The *Mahābhārata,* Parvans xiv–xviii, viz.

The Āśvamedhika Parvan,	ff.	1	— 97,
the Āśramavāsika	„	„ 98	—136,
the Mausala	„	„ 136	—145b,
the Mahāprasthānika	„	„ 146	—149b,
the Svargārohaṇika	„	„ 149b	—155b.

The Āśvamedhika Parvan begins:—kṛtodakan tu rājānaṃ dhṛtarāṣṭraṃ yudhiṣṭhiraḥ । puraskṛtya mahābāhur uttatārākulendriyaḥ । uttīryya ca mahābāho bāṣpavyākulalocanaḥ । papāta tīre gaṃgāyā vyādhaviddha iva dvipaḥ । *etc.*

It ends (f. 97):—evam etat tadāvṛttan tasya yajñe mahātmanaḥ । paśyatāñ cāpi nas tatra nakulontarhitas

tadā ॥ iti śrīman-mahābhārate śatasahasrikāyāṃ saṃhitāyām āśvamedhike parvaṇy aṣṭasaptatitamoddhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥ om śubham astu visargabindvakṣaraśṛṃgapādahīnam mayā yal likhitaṃ pramādāt । tat kṣantum arhanti dayālavālās santas sadā hastakṛtāparādham ॥ hariḥ om ॥ vatse dhātāv avāgvartmany atha varṣarttubhāsvati । śrāvaṇe māsy acchapakṣe pañcamyāṃ tvāṣṭrabhe tithau । vāsare vaniputrasya likhitaṃ pustakan tv idam । āśvamedhikaparvan tu mudā Śeṣādrisūnunā ॥ hariḥ om śubham astu om ॥ śrīgurucaraṇāravindābhyān namaḥ ॥

The Āśramavāsika Parvan begins (f. 98):—Janamejayaḥ । rājyaṃ prāpya naravyāghrāḥ pitṛpaitāmaham mahat । katham āsan mahārāje dhṛtarāṣṭre mahātmani । sa hi rājā hatāmātyo hataputro nirāśrayaḥ । katham āsīt gataiśvaryyo gāndhārī ca yaśasvinī । *etc.*

It ends (f. 134b):—yudhiṣṭhiras tu nṛpatir nnātiprītamanās tadā । dhārayām āsa tad rājyaṃ nihatajñātibāndhavaḥ ॥ (f. 135:) iti śrīmahābhārate śatasahasrikāyāṃ saṃhitāyām āśramavāsike parvaṇi ṣaṭcatvāriṃśoddhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥ om ॥ dhātunāmani hi hāyanepy avāgvartmasannihitalokacakṣuṣi । māsi karkaṭakanāmni pakṣake śyāmale jalajaputravāsare । atrāśvinībhe likhitañ ca parvaṃ Śeṣātmajenāśramavāsikan divā । hastadrutenaiva virāmitañ janā ālokya (ālakṣya in the repetition) santas sahituṃ samarhatha ॥ hiraṇyavapuṣe namaḥ ॥ om āśramavāsikaṃ pūrṇam ॥ śubham astu. The whole colophon from iti śrīmahābhārate to samarhatha is repeated on f. 136.

The Mausala Parvan begins (f. 136):—om ṣaṭtriṃśeṣv atha saṃprāpte varṣe kauravanandana । dadarśa viparītāni nimittāni yudhiṣṭhiraḥ । *etc.*

It ends (f. 145b):—praviśya ca purīṃ vīras samāsādya yudhiṣṭhiraṃ । ācaṣṭa tad yathāvṛttaṃ vṛṣṇyandhakajanaṃ prati ॥ iti śrīmahābhārate śatasahasrikāyāṃ saṃhitāyāṃ mausale parvaṇi navamoddhyāyaḥ ॥ mausalaparvaṃ samāptam ॥ dhātau samāyāṃ khalu dakṣiṇāyane varṣarttune śrāvaṇike ca māsi । pakṣe daśamyām aśucau tithāv uḍau cāndre kṛtāntapriyavāsare hi । mausalaṃ parvam etad dhi

likhitaṃ Vyāsasaṃkṛtaṃ । mudā Veṃkaṭapadayuk-Subrahmaṇyavipaścitā ॥ hariḥ om *etc.*

The Mahāprasthānika Parvan begins (f. 146):—hariḥ om । Janamejayaḥ । evaṃ vṛṣṇyandhakakule śrutvā maulasam (*sic*) āhavaṃ । pāṇḍavāḥ kim akurvanta tathā kṛṣṇe divaṃgate । *etc.*

It ends (f. 149b):—yatra sā bṛhatī śyāmā buddhisatvasamanvitā । draupadī yoṣitāṃ śreṣṭhā yatra caiva sutā mama ॥ śrīmahābhārate śatasahasrikāyāṃ saṃhitāyāṃ mahāprasthānike parvaṇi tṛtīyoddhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥ hariḥ om । mahāprasthānikaṃ samāptaṃ ॥ saṃvatsare dhātunāmni prāyāte dakṣiṇāyane । ṛtau prāvṛṣi māse tu śrāvaṇe śarvatārake । ekādaśyān tithau vārepy atrilocanasaṃbhuvaḥ । mahāprasthānikaṃ parvaṃ samāptaṃ Śeṣasūnunā ॥ hariḥ om ॥

The Svargārohaṇika Parvan begins (f. 149b):—Janamejayaḥ । svargaṃ triviṣṭapaṃ prāpya mama pūrvapitāmahāḥ । pāṇḍavā dhārttarāṣṭrāś ca kāni sthānāni bhejire । *etc.*

It ends (f. 155b):—śrāvayed yas tu varṇāṃs trīn kṛtvā brāhmaṇam agrataḥ । sarvapāpaviśuddhātmā śucis tatgatamānasaḥ । iha kīrttim mahat prāpya bhogavān sukham aśnute । Vyāsaprasādena puna svargalokaṃ sa gacchati । etad viditvā sarvan tu vedavedārtthavit bhavet । pūjanīyaś ca satatam mānanīyo bhavedvijaḥ ॥ iti śrīmanmahābhārate śatasahasrikāyāṃ saṃhitāyāṃ svargārohaṇike parvaṇi pañcamoddhyāyaḥ ॥ svargārohaṇikaṃ samāptam ॥ śrīkṛṣṇāya namaḥ ॥ . . . om dhātau vatsenuttare tu sṛtau varṣāsv ṛtau tataḥ । śrāvaṇe māsi pakṣecche dvādaśyāṃ bhediteḥ kila । dāyādasyāvaner vāre likhitaṃ pustakan tv adaḥ । svargārohaṇikaṃ parvaṃ Vyāsena racitaṃ śubham । idaṃ Veṃkaḍapadayuk-Subrahmaṇyavipaścitā ॥ hariḥ om ॥ śrīkṛṣṇāya namaḥ ॥ śrīgurubhyo namaḥ ॥ om ॥

51.

Whish No. 52.

Size: $12\frac{3}{4} \times 2\frac{1}{8}$ in., (1) + 70 + (2) leaves, 12 or 13 lines on a page.
Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Calicut 1826'. The MS. may have been written about 50 years before that.
Character: Grantha.

The *Tulākāverīmāhātmya,* from the *Āgneya-Purāṇa,* in 30 Adhyāyas.

For other copies of this work, see Nos. 131 and 186.

It begins:—dharmmavarmmā ca rājarṣir nniculāpuravallabhaḥ | bhūyaḥ papraccha tan natvā dālbhyaṃ bhāgavatottamaṃ | bhagavan prāṇinas sarve kenopāyena saṃpadaḥ (read sarvadā?) | bhavanti putrān saṃprāpya sukhinaś cirajīvinaḥ | kathaṃ syāt pāpanirhāraḥ śrīśe bhaktiḥ kathaṃ bhavet | *etc.* See No. 186.

F. 2b:—iti śrīmad-āgneyapurāṇe tulākāverīmāhātmye prathamoddhyāyaḥ ||

F. 31b:—iti śrīmad-āgneyapurāṇe sūryyasāvarṇike manvantare devītulākāverīmāhātmye caturddaśoddhyāyaḥ ||

It ends:—iti prasannānananīrajā mudā te Śaunakādyā munayo mumukṣavaḥ | hareś caritraśravaṇotsavotsukā gandhākṣatādyaiḥ punar apy apūjayan || iti śrīmad-āgneyapurāṇe tulākāverīmāhātmye dharmmasāravivecane triṃśoddhyāyaḥ || kāveryyai namaḥ || hariḥ oṃ ||

52.

Whish No. 53.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 168 leaves, 9 lines on a page.
Material: Palm leaves.
Date: Entries by Mr. Whish are dated: 'Tellicherry 1826'. The MS. may be about 50 years older.
Character: Grantha.

The *Mahābhārata,* Parvan IV: the *Virāṭaparvan,* in 76 Adhyāyas.

It begins:—śrīkṛṣṇāya namaḥ | Janamejayaḥ | kathaṃ virāṭanagare mama pūrvapitāmahāḥ | ajñātavāsam u[k]ṣitā duryyodhanabhayārditāḥ | pativratā mahābhāgā satataṃ satyavādinī | draupadī vā kathaṃ brahmann ajñātā duḥkhitāvasat | *etc.*

It ends:—tan mahots[y]avasaṃkāśaṃ hṛṣṭapuṣṭajanāvṛtaṃ । nagaram matsyarājasya śuśubhe bharatarṣabhaiḥ । Janamejayaḥ । vṛtte vivāhe hṛṣṭātmā yad uvāca yudhiṣṭhiraḥ । tat sarvaṃ kathayasveha kṛtavanto yad uttaraṃ ॥ oṃ iti śrīmahābhārate śatasahasrikāyāṃ saṃhitāyāṃ vaiyāsikyāṃ śrīvirāṭaparvaṇi abhimanyuvivāho nāma ṣaṭsaptatitamoddhyāyaḥ ॥ oṃ ॥ etat parvasu vistīrṇaṃ sarvasaṃpatpadan nṛṇāṃ । śṛṇvatāṃ sarvapāpaghnam anāvṛṣṭivināśakaṃ । asmin parvaṇi yo marttya śraddhābhaktisamanvitaḥ । śriṇoti (*sic*) ślokam ekaṃ vā sa yāti paramāṃ gatiṃ । tasya mitrāṇi varddhante gṛhakṣetrādisaṃpadaḥ । āyuḥ kīrttir balan tejas saṃbhavanti dine dine । asmin parvaṇi rājendra paṭhite brahmavādinā । taṃ pūjayet suvaktāraṃ vastrabhūṣādibhir ddhanaiḥ । tasmin prasanne bhagavān mukundaḥ ārttārttihantā puruṣottamaś ca । sarve ca devā ṛṣisiddhasaṃghais tuṣṭā bhaviṣyanti narendrakāle । bhāratāddhyayanāt puṇyād api pādam adhīyataḥ । śraddadhānasya pūyante sarvapāpāṇy aśeṣataḥ ॥ hariḥ oṃ ॥ śrīkṛṣṇāya namaḥ ॥ śubham astu śrīgurubhyo namaḥ ॥

53.

Whish No. 54.

Size: $17\frac{3}{8} \times 2\frac{1}{12}$ in., (1) + 498 + (1) leaves, from 11 to 14 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826'. The MS. may be about a hundred years older.

Character: Grantha.

The *Rāmāyaṇa,* by *Vālmīki,* Kāṇḍas i–vi.

Bālakāṇḍa,	ff. 1— 47
Ayodhyākāṇḍa,	ff. 47—148
Āraṇyakāṇḍa,	ff. 149—207
Kiṣkindhākāṇḍa,	ff. 208—277
Sundarakāṇḍa,	ff. 278—341
Yuddhakāṇḍa,	ff. 342—498.

It begins:—abhīpsitārtthasiddhyarttham pūjite yas surair api । sarvavighnaśmide (°bhide?) tasmai gaṇādhipataye

namaḥ | kūjantaṃ rāmarāmeti madhuram madhurākṣaraṃ | āruhya kavitāśākhām vande Vālmīkikokilaṃ | Vālmīker mmunisiṃhasya kavitāvanacāriṇaḥ | śṛṇvan rāmakathānādaṃ ko na yāti parāṃ gatiṃ | . . . yaḥ karṇāñjalisaṃpuṭair ahar ahas sammyak pibaty ādarād Vālmīker vadanāravindagalitaṃ rāmāyaṇākhyam madhu | janmavyādhijarāvipattimaraṇair atyantasopadravaṃ saṃsāraṃ sa vihāya gacchati pumān viṣṇoḥ padaṃ śāśvatam | namostu rāmāya salakṣmaṇāya devyai ca tasyai janakātmajāyai | namostu rudrendrayamānilebhya(ḥ) namaś ca candrārkamarutgaṇebhyaḥ | tadupagatasamāsasandhiyogaṃ samamadhuropanatārtthavākyabaddham | raghuvaracaritam munipraṇītaṃ daśaśirasaś ca vadhan niśāmayaddhvaṃ | on tapasvāddhyāyaniratam tapasvī vāgvidāṃ varaṃ | nāradaṃ paripapraccha Vālmīkir mmunipuṃgavaṃ | *etc.*

The Bālakāṇḍa has 77 Sargas. It ends (f. 47):—tayā sa rājarṣisuto hi kāmayā sameyivān uttamarājakannyayā | atīva rāmaś śuśubhetikāmayā hari śriyā viṣṇur ivāmareśvaraḥ || iti śrīmatbālakāṇḍe saptasaptati(tama)s sargaḥ || iti śrīmadrāmāyaṇe ādikāvye bālakāṇḍaṃ samāptaṃ || hariḥ om ||

The Ayodhyākāṇḍa has 120 Sargas. It ends (f. 148b):—itīva taiḥ prāñja[na]libhis tapasvibhir dvijaiḥ kṛtaḥ svastyayanaḥ paran tapaḥ | vanaṃ sabhāryyaḥ praviveśa rāghavas salakṣmimaṇis (read °lakṣmaṇas) sūryya ivābhramaṇḍalaḥ || ity ārṣe śrīmadrāmāyaṇe ādikāvye śrī(ma)d-Vālmīkīye caturviṃśatisahasrikāyā(ṃ) saṃhitāyāṃ śrīmadayoddhy(āk)āṇḍe ekaviṃśacchatatamas sargaḥ || śrīrāmāya namaḥ || gurubhyo namaḥ || śubham astu || ayoddhyākāṇḍam samāptaṃ || śrīrāmacandrasvāmine namaḥ || dakṣiṇāmūrttisvāmine namaḥ || śivāya namaḥ ||

The Āraṇyakāṇḍa has 75 Sargas. It ends (f. 207):—krameṇa gatvā sa vilokayan vanaṃ | dadarśa paṃpāṃ śubhadarśakānanām anekanānāvidhapuṣpasaṃkulām || ity ārṣe śrīmadrāmāyaṇe ādikāvye śrī-Vālmīkīye caturviṃśatisahasrikāyāṃ saṃhitāyāṃ śrīmad-āraṇyakāṇḍe pañcasaptatitamas sargaḥ || āraṇyakāṇḍam samāptam || hariḥ om ||

The Kiṣkindhākāṇḍa has 68 Sargas. It ends (f. 277b):—sa vegavān vegasamāhitātmā haripravīraḥ paravīrahantā |

punas samādhāya mahānubhāvo jagāma laṃkām manasā manasvī ॥ iti . . . śrīmatkiṣkindhākāṇḍe aṣṭaṣaṣṭitamas sargaḥ ॥ śrīrāmāya namaḥ ॥ kiṣkindhākāṇḍas samāptaḥ । hariḥ om ॥ ॥

The Sundarakāṇḍa has 65 Sargas. It ends (f. 341 b):— tato mayā vākbhir adīnabhakṣiṇī śivābhir iṣṭābhir abhiprasāditā । jagāma śāntin tava maithilātmajā tavāpi śokena tathāpi pīḍitā ॥ iti śrīmat-sundarakāṇḍe pañcaṣaṣṭas sargaḥ ॥ śrīrāmāya para(bra)hmaṇe namaḥ ॥ hariḥ om *etc.*

Ff. 316—322 are placed in the wrong order.

The Yuddhakāṇḍa has 131 Sargas. It ends (f. 498 b):— āyuṣyam ārogyakaraṃ yaśasyaṃ saubhrātṛkaṃ buddhikaraṃ śubhañ ca । śrotavyam etan niyamena satbhir ākhyānam āyuṣkaram ṛddhikāmaiḥ । evam etat purāvṛttam ākhyānaṃ bhadram astu vaḥ । pravyāharata visrabdhaṃ balaṃ viṣṇoḥ pravarddhatāṃ । devāś ca sarve tuṣyanti grahās tacchravaṇāt tathā rāmāyaṇasya śravaṇe tuṣyanti pitaras tathā bhaktyārāmasya ye cemāṃ saṃhitāṃ muninā kṛtāṃ । ye likhanti ca narā(s) teṣāṃ ca vāsas triviṣṭape ॥ ārṣe śrīmadrāmāyaṇe ādikāvye Vālmīkīye śrīmadyuddhakāṇḍe ekatriṃśaduttaraśatatamas sargaḥ ॥ śrīrāmāya saparivārāya namaḥ ॥ rāmaṃ rāmānujaṃ sītāṃ gatāṃ bharatānujāṃ sugrīvaṃ vāyusūnuñ ca praṇamāmi punaḥpunaḥ ॥ bālakāṇḍe dvisāhasraṃ । sāśīti(r) dviśatī tathā । ślokānām atha sargāṇāṃ saptasaptatir īritā । ślokāś catussahasrāṇi pakṣādhikacaturddaśi । ayoddhyākāṇḍagās sargāś śatam ekonaviṃśatir dvisāhasraṃ saptaśatiślokā dvātriṃśatā saha । āraṇyakāṇḍe sargās tu pañcasaptatir īritā । dvisāhasraṃ ṣaṭcchatāni ślokā viṃśatir eva ca । kiṣkindhākāṇḍ(ag)ās sargā(s) saptaṣaṣṭir itīritā । tṛṣāhasrañ ca ṣaṭ caiva ślokās sundarakāṇḍagāḥ । sargāṇām aṣṭaṣaṣṭis tu saṃkhyātā parāmarṣiṇā । yuddhakāṇḍe tu padyānāṃ daśonā ṣaṭsahasrikā । ekatriṃśacchatamitās sargā api ca kīrttitāḥ । tṛṣāhasraṃ śate dve ca catustriṃśat tathaiva ca । ślokā uttarakāṇḍasthās sargā(ḥ) pa(ṃ)ktyuttaraṃ śataṃ । bindudurllipi° *etc.*

The following table shows the number of Sargas in each Kāṇḍa, (1) according to our MS., (2) according to the Bodleian MS. Sansk. b. 28 (which is also a Grantha MS.),

and (3) according to the recension called C in Prof. Jacobi's concordance (Das Râmâyaṇa. Geschichte und Inhalt nebst Concordanz der gedruckten Recensionen, Bonn 1893, pp. 220 seqq.):

Kāṇḍa	Whish No. 54	Bodleian MS.	Recension C.
Bāla	77	77	77
Ayodhyā	120	119	119
Āraṇya	75	76	75
Kiṣkindhā	68	66	67
Sundara	65	68	68
Yuddha	131	132	128

It will be seen that our MS. belongs to the 'C Recension', though it differs somewhat from the editions representing this recension. It also differs, though not materially, from the Bodleian Grantha MS. The latter MS. contains the same concluding ślokas as our MS. (from āyuṣyam to vāsas triviṣṭape), but with a few various readings.

54.

Whish No. 55.

Size: $9\frac{5}{8} \times 1\frac{7}{8}$ in., 18 + (1) + 160 + 7 + (1) leaves, generally 11 lines on a page.

Material: Palm leaves, covered with very thick boards ornamented with coloured pictures, which are partly rubbed off.

Date: An entry by Mr. Whish is dated 'Tellicherry 1826'. The MS. may be about 80 or 100 years older.

Scribe: The son of Udayamūrti.

Character: Grantha.

Injuries: The first resp. last lines of ff. 1—18 partly injured.

(1)

The beginning of a Commentary on *Vālmīki's Rāmāyaṇa*, reaching as far as I, 1, 83.

It begins:—upadiśati manuṃ yas tārakañ janmabhāje nijam alabhata kāmaṃ yatprasādena rāmaḥ | yam anusarati

sarvo devatānāṃ nikāyas sa bhavatu hṛdaye me devadevo maheśaḥ । prācīnavyāhṛtīnām ayanam anusaran devadevasya śambhor ājñāmātrāvalaṃbī nijavibudhajanair īrito rāmabhadraṃ । santoṣan netum icchur viśayam apanayaṃs tatra tatra sphurantaṃ । kurve sarvārtthasāraṃ vivaraṇam ucitañ cārurāmāyaṇasya ॥ idam ādau anusandheyaṃ । viṣṇoḥ karmmāṇi paśyateti śrutyā śrotavyaṃ purāṇam iti smṛtyā cāvagatasya śravaṇavidher addhyayanavidher iva । tatratyaśabdagrahaṇatadartthāvagatipūrvakeṇa tatpratipāditanityanaimittikasādhāraṇadharmmānuṣṭhānena iṣṭabhāvanam arttha iti । atonuṣṭheyārtthaprakāśakatvāt purāṇasya pratisargam anuṣṭheyortthaḥ prakāśanīyaḥ । tatra prathamasargeṇa ācāryyavān puruṣo vedeti śrutyanusāreṇa svāvagatopy artthaḥ guruṇā guṇavatopadiṣṭa eva prayuktaḥ adṛṣṭañ janayati । puṣṭenāpi guruṇā yāvadarttham apunaḥ praśnaviṣayaṃ vaktavyam ity artthadvayam prakāśyate । tapa iti । tapasi anaśanādirūpe bahirantaḥkaraṇaikāgratāpe ca svāddhyāye svavede ca niratam । *etc.*

It ends (I, 83):—karmmaṇā rāvaṇavadhāntena । mahateti [ti] sarvalokepsitatamatvād iti bhāvaḥ । ata evāha sacarācaram iti.

(2)

The *Adhyātma-Rāmāyaṇa,* a portion of the *Brahmāṇḍa-Purāṇa,* in 6 Kāṇḍas. The printed editions generally add one Sarga (adhyātmarāmāyaṇamāhātmya-sarga) at the beginning, and an Uttarakāṇḍa at the end. These are not found in our MS.

It begins:—yaḥ pṛthvībharacāraṇāya divijais samprārtthitaś cinmayaḥ । sañjātaḥ pṛthivītale raghukule māyāmanuṣyovyayaḥ । niścakraṃ hatarākṣasaḥ punar agāt brahmatvam ādyam parām kīrttim pāpaharāṃ vidhāya jagatāṃ tañ jānakīśam bhaje ॥ viśvotbhavasthitilayādiṣu hetum ekam māyāśrayaṃ vigatamāyam acintyaśaktiṃ । ānandasāndram amalan nijabodharūpaṃ sītāpatiṃ viditatatvam ahaṃ nnamāmi । paṭhanti ye nityam ananyacetasaś śṛṇvanti cāddhyātmikasaṃjñita(ṃ) śubham । rāmāyaṇaṃ sarvapurāṇasammatan nirddhūtapāpā harim eva yānti te । addhyātmarā-

māyaṇam eva nityaṃ paṭhed yad ichet bhavabandhamokṣaṃ । gavāṃ sahasrāyutakoṭidānaphalaṃ labhed ya śṛṇuyāt sa nityaṃ । kailāsāgre kadācid, *etc.*

F. 4:—iti śrīmad-addhyātmarāmāyaṇe umāmaheśvarasaṃvāde bālakāṇḍe śrīrāmahṛdayan nāma prathamas sargaḥ ॥

The Bālakāṇḍa (in 7 Sargas) ends on f. 17 b, the Ayodhyākāṇḍa (in 9 Sargas, containing 700 ślokas, as stated at the end) on f. 45 b, the Āraṇyakāṇḍa (in 10 Sargas, cont. 500 ślokas) on f. 67 b, the Kiṣkindhākāṇḍa (in 9 Sargas, cont. 555 ślokas) on f. 92, the Sundarakāṇḍa (in 5 Sargas, cont. 300 ślokas) on f. 106, the Yuddhakāṇḍa ends on f. 160 b, as follows:—

āloḍyākhilądeva(read °veda)rāśim asakṛd yat tārakaṃ brahma tat rāmo viṣṇur ahaṃ samūrttim iti yo vijñāya bhūteśvaraḥ । uddhṛtyākhilasārasaṃgraham idaṃ saṃkṣepataḥ prasphuṭam । śrīrāmasya nigūḍhatatvam amalaṃ prāha priyāyai bhavaḥ । iti śrīmad-addhyātmarāmāyaṇe umāmaheśvarasaṃvāde yuddhakāṇḍe ṣoḍaśas sargaḥ ॥ kāṇḍe yuddheddhyātmake sargā navasapta nīlakarṇoktāḥ । sārddhaikādaśaśataślokānusaṃkhyāyā yuktāḥ । jayati raghuvaṃśatilakaḥ kausalyānandavarddhano rāmaḥ । daśavadananidha(na)kārī dāśarathiḥ । puṇḍarīkākṣaḥ ॥ hariḥ om śubham astu śrīgurubhyo namaḥ ॥ śrīsāṃbaśivāya namaḥ ॥

The scribe adds:—Udayamūrttikumāran . . . (follow two or three words in Tamil, which I cannot make out.)

(3)

(The *Maṇimañjarī*) a Commentary on *Kedāra's Vṛttaratnākara,* by the *Purohita Nārāyaṇa,* a son of *Nṛsiṃhayajvan.* The text of the Vṛttaratnākara is given in full, the commentary consists in brief remarks only. It is incomplete, breaking off in the middle of the third Adhyāya.

See No. 170.

It begins:—namo namo gaṇeśāya namas te śivasūnave । nirvighnaṃ kuru deveśa namāmi tvāṃ gaṇādhipa । śvetāmbhodhisthitan devaṃ śuddhasphaṭikavigrahaṃ । vāgvibhūtipradaṃ sākṣād vande gandharvakandharaṃ । Nṛsiṃhayajvanaḥ putro Nārāyaṇapurohitaḥ । vṛttaratnākaravyākhyāṃ

vyākaroti yathāmati | sukhasantānasiddhyarttham naumi brahmāccyutārccitam | gaurīvināyakopetam śamkaram lokaśamkaram | vedārtthaśaivaśāstrajño Bhaṭṭako[1] bhūdvijottamaḥ | tasya putrosti Kedāraś śivapādārccane rataḥ | tenedam kriyate chando lakṣyalakṣaṇasamyutam | vṛttaratnākaran nāma bālānām sukhasiddhaye | Piṃgalādibhir ācāryyair yyad uktam laukikam dvidhā | mātrāvarṇṇavibhāgena chandas tad iha kathyate | *etc.* After the text of ślokas I, 1—7 there follows (f. 1b):—vyā | tāmrākṣī mo gatā sāyo modaterah prakīrttitaḥ | sahate sastu sā yāti to vṛṇoti ṛkārakaḥ | bha sīdati canaś cokto vahatīti gaṇā smṛtāḥ | bhūmyambvagnimarudvyomasūryyacandradyud eva tāḥ ॥ jñeyās sarvādimaddhyāntā guravotra catuṣkalāḥ | *etc.* Then follows text of I, 8—18, then again a short commentary. Then text of I, 19—22. Then (f. 2b):—vṛttaratnākare prathamoddhyāyaḥ ॥ F. 4:—dvitīyoddhyāyaḥ ॥ oṃ uktāyām chandasi | gu śrīḥ | *etc.*

It ends (f. 7):—śāliny uktā mtau tagau gobdhilokaiḥ |[2] caturbhis saptabhiś ca varṇair yyatiḥ | nīlām keśe nirguṇām maddhyabhāge durghān netre nirmmalām gaṇḍabimbe | pīnān tu gām śroṇivakṣojabhāre kṛṣṇe līlāśālinīn naumi lakṣmīm |

55.

Whish No. 56.

Size: $17\frac{1}{2} \times 2\frac{1}{4}$ in., 65 leaves, from 13 to 15 lines on a page.
Material: Palm leaves.
Date: Entries by Mr. Whish are dated 'Tellicherry 1826.' The MS. may be about 80 or 100 years older.
Character: Grantha.

The *Uttara-Rāmāyaṇa,* or *Uttarakāṇḍa* of the *Rāmāyaṇa,* by *Vālmīki,* in 110 Sargas.

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[1] The editions have Pavyeka or Pabbeka as the name of Kedāra's father.

[2] III, 34 in Borooah's edition. (A Comprehensive Grammar of the Sanskrit Language, by Anundoram Borooah, vol. X: Prosody.)

It begins:—prāptarājyasya rāmasya rākṣasānāṃ vadhe kṛte | ājagmur mmunayas tatra rāghavaṃ pratinandituṃ | kauśikotha yavakrīto narebhyaś ca vana eva ca | kaṇvo medhātitheḥ putraḥ pūrvasyān diśi cāśritāḥ | dattātreyotha bhagavān namuciḥ pramucis tathā | ātreyaputro dharmmātmā ṛṣis sārasvataḥ prabhuḥ | *etc.*

It ends:—idam ākhyānaṃ āyuṣyaṃ ¦paṭhan rāmāyaṇan naraḥ | saputrapautro lokesmin pretya svarge mahīyate | ayoddhyāpi purī ramyā śūnyā varṣagaṇān bahūn | ṛṣabhaṃ prāpya rājānaṃ ni[vā]vāsam upayāsyanti | etad ākhyānam āyuṣyaṃ sabhaviṣyaṃ sahottaraṃ | kṛtavān pracetasaḥ (sahodaraḥ *pr. m.*) putraḥ sa tat brahmāpy anvamanyata ॥ ity ārṣe śrīmadrāmāyaṇe ādikāvye Vālmīkīye śrīmaduttararāmāyaṇe daśādhikaśatatamas sargaḥ ॥ hariḥ om | śubham astu | . . . sītālakṣmaṇabharataśatrughnahanumatsametaśrīrāmacandrasvāmine namaḥ ॥ . . . mīnākṣīsundareśvarāsvāmine namaḥ ॥ . . . sakalalokanāthakāyai namaḥ | hariḥ om ॥

56.

Whish No. 57.

Size: $12\frac{5}{8} \times 2$ in., (1) + 192 + (2) leaves, 10 lines on a page.
Material: Palm leaves.
Date: Entries by Mr. Whish are dated 'Tellicherry 1826.' The MS. may be about 50 years older.
Character: Grantha.

The *Upadeśagranthavivaraṇa*, a Commentary on (the metrical part of) *Śaṅkara's Upadeśasāhasrī*, by (*Bodhanidhi ?*) a pupil of *Vidyādhāman*. See Burnell, Tanjore, p. 90. Ind. Off. IV, p. 731. Hall, p. 99. See above No. 24(b).

It begins:—viṣṇuṃ pañcātmakaṃ vande bhaktyāṣṭādaśabhedayā | sāṃgavargonaviṃśatyā bhaktair nnavabhir āśritam | on namaḥ on nama śrīgurubhyaḥ ॥ on namaś śivāya ॥ caitanyaṃ sarvagaṃ sarvaṃ sarvabhūtaguhāśayaṃ | yat sarvaviṣayātītan tasmai sarvavide namaḥ | cetanam eva caitanyaṃ jñaptisvarūpaṃ sarvaga(ṃ) svā vidyā kalpitadikkālākāśādi sarvaṃ vyāpnotīti sarvagaṃ sarvagam ity

ukte paramārtthatas sarvan tat gamyam astīti āśaṃkā mā bhūd ity āha । sarvam iti, *etc.*

It ends:— ... janmanāśaprakaraṇasya padārtthavivaraṇaṃ kṛtan devatāgurubhaktipreritena mayā ॥ iti saptadaśaślokā yatīndraśrīmukhotgatāḥ । vipratāgurubhaktena mayā brahmātmabodhakāḥ । upāsya śraddhayā śrīmad-Vidyādhāmamuneś ciraṃ । śrīmatpadāṃbujan tasya prasādān na svabuddhitaḥ । yena me nikhilād vedād ākṛṣya mana ātmani । sthāpitan munimukhyena yāvajjīvan namāmi taṃ ॥ yatbhāṣyasāgarajayuktimaṇīn prakīrṇān prāpyādhunā katipayān kavayo bhavanti । tasmai namo janamanobjadivākarāya kṛtsnāgamārtthanidhanāya yatīśvarāya ॥ iti śrīmad-Vidyādhāmaśiṣyeṇa Bodhanidhinā[1] śraddhābhaktimātrapreritena kṛtam upadeśagranthivivaraṇaṃ samāptaṃ ॥ yatpādakamalāsaṃgān nirvāṇaṃ prāptavān ahaṃ । sarvāntarātmapūjyāṃs tān praṇamāmi garīyasaḥ ॥ ... śubham astu । om ॥

57.

Whish Nos. 58 (1) & 58 (2).

Size: $12\frac{5}{8} \times 2$ in., two vols. of (2) + 200 + (2) and (2) + 196 (i. e. 201 to 396) + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. is probably about 50 years older.

Character: Grantha.

The *Śārīrakamīmāṃsābhāṣya*, or the Commentary on *Bādarāyaṇa's Vedānta-Sūtras,* by *Śaṅkara,* in 4 Adhyāyas. Including the text of the Sūtras.

It begins:—yuṣmadasmatpratyayagocarayor viṣayaviṣayinos tamaḥprakāśavadviruddhasvabhāvayor itaretarabhāvānupapattau, *etc.*

The first Adhyāya ends f. 127 b:—iti śārīrakamīmāṃsābhāṣye Śaṃkarabhagavatpādakṛtau prathamasyāddhyāyasya caturtthaḥ pādaḥ ॥ samāptaś cāddhyāyaḥ ॥

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[1] Proper name of the author?

Vol. I ends (f. 200b) at the end of II, 3, 5 (Bibl. Ind. edition p. 612).

The 2nd Adhyāya ends on f. 242, the 3rd Adhyāya on f. 355b, the 4th A. on f. 396b.

It ends:—anāvṛttiś śabdād anāvṛttiś śabdād iti sūtrābhyāsaś śāstraparisamāpti(n) dyotayati ॥ iti śrīmatparamahaṃsaparivrājakācāryya-Govindabhagavatpūjyapādaśiṣyasya śrīmac-Chaṃkarabhagavataḥ kṛtau śrīmacchārīrakamīmāṃsābhāṣye caturtthasyāddhyāyasya caturtthaḥ pādaḥ ॥ samāptaś cāddhyāyaḥ ॥ śrīgurubhyo namaḥ ॥ brahmānandaṃ paramasukhadaṃ kevalaṃ jñānamūrttiṃ viśvātītaṃ gaganasadṛśaṃ tatvam asyādilakṣyaṃ । ekan nityaṃ vimalam acalaṃ sarvadhīsākṣibhūtaṃ bhāvātītan triguṇarahitaṃ satgurun tan namāmi ॥ vedāntasūtrabhāṣyaṃ samāptaṃ ॥ hariḥ om ।

58.

Whish No. 59.

Size: 14×2 in., (2) + 215 + (1) leaves, 10 or 11 lines on a page.
Material: Palm leaves.
Date: Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. may be about 50 years older.
Character: Grantha.

The *Upadeśagranthavivaraṇa,*[1] a Commentary on the *Pañcadaśī* (ascribed to *Sāyaṇa*), by *Rāmakṛṣṇa,* a pupil of *Bhāratītīrtha,* and *Vidyāraṇya.*

These fifteen chapters on Vedānta Philosophy are given in the following order:

1. Citradīpa (Tātparyabodhinī).
2. Tṛptidīpa.
3. Kūṭasthadīpa.
4. Dhyānadīpa.
5. Nāṭakadīpa.
6. Tattvaviveka (Padadīpikā).

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[1] Aufrecht CC. p. 314 gives the title *Tātparyabodhinī,* which is only the title of the commentary on the Citradīpa.

7. Pañcabhūtaviveka (Tātparyadīpikā).
8. Pañcakośaviveka.
9. Dvaitaviveka (Padayojanā).
10. Mahāvākyaviveka.
11—15. Brahmānanda in five Adhyāyas.

The two lithographed editions (Bombay 1863, Śake 1785, & Bombay 1878, Śake 1800) begin with the Tattvaviveka. See also Ind. Off. IV, p. 745.

It begins: — natvā śrī-Bhāratītīrttha-Vidyāraṇyamunīśvarau । kriyate citradīpasya vyākhyā tātparyyabodhinī ॥ cikīrṣitasya granthasya niṣpratyūhaparipūraṇāya paramātmanīti padena iṣṭadevatānusandhānalakṣaṇamaṃgalam ācarann asya granthasya vedāntaprakaraṇatvāt tadīyair eva viṣayādibhis tadvattāsiddhim manasi nidhāyāddhyāropāpavādābhyān niṣprapañcaṃ prapañcyata iti nyāyam anusṛtya paramātmany āropitasya jagata sthitiprakāraṃ sadṛṣṭāntaṃ pratijānīte *etc.*

F. 30b: — iti śrīmatparamahaṃsaparivrājakācāryyaśrī-Bhāratītīrttha-Vidyāraṇyamuniśrīcaraṇaśiṣyeṇa Rāmakṛṣṇākhyaviduṣā viracitā tātparyyabodhinīnāmikā citradīpavyākhyā samāptā ॥ on tat sat ॥

F. 69b: — iti śrīmatparamahaṃsaparivrājakācāryyaśrī-Bhāratītīrttha - Vidyāraṇyamunivaryyakiṃkareṇa Rāmakṛṣṇākhyaviduṣā viracitā tṛptidīpavyākhyā samāptā ॥

F. 79b: — iti ... Rāmakṛṣṇākhyaviduṣā viracitā kuṭasthadīpavyākhyā samāptā ॥

F. 98b: — iti ... ddhyānadīpasya vyākhyā samāptā ॥

F. 102b: — iti ... śrīnāṭakadīpavyākhyā samāptā ॥

F. 119: — iti ... tatvavivekasya padadīpikā samāptā ॥

F. 133b: — iti ... pañcabhūtavivekasya tātparyyadīpikā samāptā ॥ hariḥ oṃ ॥

F. 143b: — iti ... pañcakośavivekavyākhyā samāptā ॥

F. 151b: — iti ... dvaitavivekasya padayojanā samāptā ॥

F. 153: — iti ... mahāvākyavivekavyākhyā samāptā ॥ hariḥ oṃ ॥ natvā śrī-Bhāratītīrttha-Vidyāraṇyamunīśvarau । brahmānandābhidhaṃ granthaṃ vyākurve bodhasiddhaye । *etc.*

F. 176b: — brahmānande yogānando nāma prathamoddhyāyaḥ ॥

F. 193b:—iti brahmānande ātmānando nāma dvitīyoddhyāyaḥ ॥

F. 208b:—iti brahmānande advaitānando nāma tṛtīyoddhyāyaḥ ॥

F. 212b:—iti brahmānande vidyānando nāma caturtthoddhyāyaḥ ॥

It ends (f. 215):—iti brahmānande viṣayānando nāma pañcamoddhyāyaḥ ॥ iti śrīparamahaṃsaparivrājakācāryyaśrī-Bhāratītīrttha-Vidyāraṇyamunivaryyakiṃkareṇa śrī-Rāmakṛṣṇākhyaviduṣā viracitam upadeśagranthavivaraṇaṃ samāptaṃ ॥ hariḥ oṃ *etc.*

59.

Whish No. 60.

Size: $10\frac{1}{8} \times 1\frac{1}{2}$ in., (2) + 40 + (1) + 43 + 2 + (2) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1828.' The MS. may be about 50 years older.

Character: Grantha.

Injuries: The MS. is slightly damaged by insects in a few places.

(1)

The *Sūryasiddhānta,* in 14 Adhyāyas. (Ff. 40.)

It begins:—śubham astu । acintyāpy uktarūpāya nirguṇāya guṇātmane । samastajagadādhāramūrttaye brahmaṇe namaḥ । alpāvaśiṣṭe tu kṛte mayo nāma mahāsuraḥ । rahasyaṃ paramaṃ puṇyaṃ jijñāsujñānam uttamaṃ । 2 ।

It ends:—sarvebhyaḥ pradadau prītaḥ grahāṇāñ caritam mahat । atyadbhutatamaṃ loke rahasya(ṃ) brahmasammitaṃ । vedasya nimmilaṃ (read nirmalaṃ) cakṣuḥ jñātvā sākṣād vivasvataḥ । viditvaitad aśeṣeṇa paraṃ brahmādhigacchati । iti sūryyasiddhānte mānādhikāro nāma caturdaśoddhyā(yaḥ ।) hariḥ om । śubham astu gurubhyo namaḥ ॥

(2)

The *Aṣṭādhyāyī,* or eight chapters of grammatical Sūtras, by *Pāṇini.* (Ff. 43.)

It begins:—yenākṣarasamāmnāya ** dhigamya maheśvarāt | kṛtsnaṃ vyākaraṇaṃ proktan tasmai Pāṇinaye namaḥ | yena dhautā giraḥ puṃsām vimalaiś śabdavāriṃ ** maśvaś cājñānajaṃ bhinnan tasmai Pāṇinaye namaḥ | vākyakāraṃ Vararuciṃ bhāṣyakāraṃ Patañjaliṃ Pāṇiniṃ sūtrakārañ ca praṇatosmi munitrayam | vāṇīṃ Pāṇinim ācāryyaṃ Kātyāyanamunin tathā | kṛtāñjalir nnamasyāmi bhagavantaṃ Patañjiliṃ (*sic*) | yogena cittasya padena vācāṃ malaṃ śarīrasya vaidyakena | yopākarot taṃ pravaraṃ munīnāṃ Patañjaliṃ prāñjalir ānatosmi | ajñānatimirāndhasya jñānāñjanaśalākayā | cakṣur unmīlitam yena tasmai śrīgurave namaḥ || a i uṇ | *etc.*

It ends:—nodāttasvaritodayam agārgyakāśyapagālavānāṃ | a a | hrasvasyaivātra grahaṇam iṣyate | aṣṭamasyāddhyāyasya caturtthaḥ pādaḥ | addhyāyaś ca samāptaḥ | aṣṭāddhyāyī saṃpūrṇā | sundareśvarasyāṣṭāddhyayī | hariḥ oṃ | śivam astu gurave namaḥ | śivāyai namaḥ | govinda |

(3)

The *Viṣṇubhujaṅga,* a Stotra in 18 stanzas. In Burnell, Tanjore, p. 201b, and Taylor I, p. 356 (see also p. 103) it is ascribed to Śaṅkara.

It begins:—cidaṃśaṃ vibhun nirmmalan nirvikalpan nirāhan nirākāram oṃkāragamyaṃ | guṇātītam avyaktam ekan turīyaṃ parabrahma yaṃ veda tasmai namas te | 1 | viśuddhaṃ śivaṃ śāntam ādyantaśūnyaṃ jagajjīvanaṃ jyotirānandarūpaṃ | adigdeśakālaṃ vipatcchedanīyaṃ trīyīvakta (read trayīvaktraṃ?) yaṃ veda tasmai namas te | 2 |

It ends:—mukhe mandahāsan nakhe candrahāsaṃ kare cārucakraṃ sureśābhivandyaṃ | bhujaṃge śayānaṃ bhaje raṃganāthaṃ harer anyadaivan na manye na manye | 17 | bhujaṃgaprayātaṃ paṭhed yas tu bhaktyā samādhāya citte bhavantam murāre | sa mohaṃ vihāyāśu yuṣmatprasādāt samāśritya yogaṃ vrajaty acyutatvaṃ | vi.

60.

Whish No. 61.

Size: $10\frac{1}{4} \times 1\frac{5}{8}$ in., (1) + 96 + (1) leaves, 8 or 9 lines on a page.
Material: Palm leaves.
Date: Probably end of 18th or beginning of 19th century.
Character: Grantha.

The *Śivatattvasudhānidhi* from the *Sanatkumārasaṃhitā* of the *Skanda-Purāṇa,* in 20 Adhyāyas.

It begins:—yaṃ praṇamya surendrādyā bhavanti sukhaśālinaḥ | sarvavighnopaśāntyarttham taṃ vande Śaṃkarātmajaṃ | śrī-Sūtaḥ | śivaṃ hari(ṃ) vidhātāraṃ tatpatnīs tatsutān gurūn | natvā samastapraytūhaśāntaye maṃgalāya ca | vakṣye śṛṇuddhvaṃ sarvajñāḥ śivatatvasudhānidhiṃ | *etc.*

F. 4:—ity ādipurāṇe Sanatkumārasaṃhitāyāṃ śivatatvasudhānidhau prathamoddhyāyaḥ ||

F. 6:—iti skānde purāṇe Sanatkumārasaṃhitāyāṃ śivatatvasudhānidhau dvitīyoddhyāyaḥ ||

F. 41b:—iti śrīskānde śivatatvasudhānidhau saṃsāradūṣaṇan nāma ekādaśoddhyāyaḥ ||

F. 73b:—iti śrīśivatatvasudhānidhau śivabhikṣāṭanakathanan nāma ṣoḍaśoddhyāyaḥ ||

It ends:—iti śrīskānde mahāpurāṇe Sanatkumārasaṃhitāyāṃ śivatatvasudhānidhau sakalāddhyāyasāramahimānuvarṇṇanan nāma viṃśoddhyāyaḥ || śrīgurave namo namaḥ || śrīmahātripurasundaryyai na(ma)ḥ || hariḥ oṃ śubham astu.

61.

Whish No. 62.

Size: 14 × 2 in., two volumes (with one continuous foliation from 1 to 306), 154 + (1) + (1) + 152 + (1) leaves, 10 or 11 lines on a page.
Material: Palm leaves.
Date: Entries by Mr. Whish dated 'Tellicherry 1827'. The MSS. may be about 50 years older.
Character: Grantha.

The *Mahābhārata*, Parvan III: The *Vanaparvan*, or *Āraṇyaparvan*, in 300 Adhyāyas. The beginning (III, 1—32, 45) is missing, and the Nalopākhyāna (III, 53—78) is omitted (see below). The MS. is full of clerical mistakes.[1]

Vol. I begins at the end of III, 32, 45:—mayor api | anyeṣāṃ karmmaṇi phalam asmākam api vā punaḥ | viprakarṣeṇa buddhyeta kathaṃ karmma yathāphalaṃ |

F. 25b:—ity āraṇyaparvaṇi naḷopākhyāne ekonapañcāśoddhyāyaḥ ॥ (End of III, 52 in the Bombay and Calcutta editions.) śrīkṛṣṇāya namaḥ ॥ bṛhadaśvaḥ | āsīd rājā naḷo nāma vīrasenasuto balī | upapanna(read °nno) guṇair iṣṭai rūpavān aśvakovidaḥ | vidvān dānapatir dakṣaḥ sadā śīlapuraskṛtaḥ | atiṣṭhan manujendrāṇāṃ mūrddhni devapatir yyathā | uparyyupari sarveṣām āditya iva tejasā | brahmaṇyo vedavic chūro niṣadheṣu mahīpatiḥ | upari anyapustake asti | etat ॥ Janamejayaḥ | bhagavan kāmyakāprāpte game prapitāmahāḥ (*sic*) | kim akurvanta pārtthās te tam ṛte savyasācinaṃ | *etc.*, *i. e.* the beginning of the Tīrthayātrā-Parvan, or III, 79 in our MS. = III, 80 in the editions.

The first volume ends (f. 154b) at the beginning of III, 183 (= III, 182 in the editions).

Vol. II, f. 216: End of the Mārkaṇḍeyasamāsyāparvan, III, 222 (= III, 231 in the editions).

F. 277: The Sāvitryupākhyāna begins, III, 281 (= III, 292 in the editions).

It ends:—na cāpy adharmmeṇa suhṛdviyojane parasvahāre paradāramarṣaṇe | ākāyabhāve ca rame manas sadā nṛṇāṃ sadākhyānaparañ ca śṛṇvatāṃ ॥ (This is the end of III, 313 in the editions.) ity ārṣe śrīmanmahābhārate śatasahasrikāyāṃ saṃhitāyāṃ Vaiyyāsikyāṃ śrīmadāraṇyaparvaṇi dharmmavarapradānan nāma triṃśacchatatamoddhyāyaḥ ॥ iti āraṇyaparvas samāptaḥ |

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[1] See H. Lüders, Zur Sage von Ṛṣyaśṛṅga, in the 'Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen. Phil.-hist. Kl. 1901. Heft 1', pp. 5 seqq., where an extract from this MS. is given.

62.

Whish No. 63.

Size: 17 × 1½ in., (1) + 91 + (1) leaves, from 7 to 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 'Tellicherry 1827'. The MS. may be about 50 years older.

Character: Grantha, two different hands.

Injuries: Ff. 38, 39, 79, 81 damaged by insects.

A Commentary on *Vālmīki's Rāmāyaṇa,* by *Rāmānuja Ācārya,* including the *Āraṇya-Kāṇḍa,* the *Kiṣkindhā-Kāṇḍa,* and Sargas 1—3 of the *Sundara-Kāṇḍa.*

It begins:—atha pitṛvākyaparipālanāya daṇḍakān praviṣṭasya vṛttaṃ vistāreṇa vaktum upakramate । praviśyeti । ātmavān । dhṛtimān । mahāraṇyapraveśe niśśaṃka iti yāvat । *etc.*

The Āraṇyakāṇḍa ends (f. 40):—iti Rāmānu(jā)cāryyaviracite āraṇyakāṇḍavyākhyāne pañcasaptatitamas sargaḥ ॥ hariḥ om āraṇyakāṇḍaṃ vyākhyasamāptaṃ ॥

The Kiṣkindhā-Kāṇḍa begins (f. 41):—sa tām iti kharādisaṃhāreṇa sa prasiddhapauruṣaḥ tām iti ramaṇīyatayā prasiddhāṃ saumitrisahito gatvā patmādidarśśanena sītānetrasmaraṇajaśokātiśayena kṣubdhasarvendriyas san vilalāpa । *etc.*

It ends (f. 80):—iti Rāmānujācāryyaviracite kiṣkindhākāṇḍavyākhyāne saptaṣaṣṭitamas sargaḥ ॥

Then the Sundara-Kāṇḍa begins:—atha sundarakāṇḍe vyākhyeyāni vyākhyāyante । pūrvasmin sarge manasā gamanaṃ kṛtam ity uktaṃ idānīṃ kāyenāpi gamanaṃ karttum aicchad ity āha । tata ity ādinā atra gantum iti padam addhyāhāryyaṃ । *etc.*

The MS. breaks off at the beginning of the fourth Sarga:—iti tritīyyas sargaḥ ॥ advāreṇeti grāmaṃ vā nagaraṃ vāpi paṭṭanam avarasya hi । viśeṣāt samaye sa umyana cāreṇa viśan nṛpa । ity uktaprakāreṇa advāreṇa praviṣṭavān । praviśyeti praviśya praveṣṭum upakrammya savyaṃ pādaṃ cakre agrata iti śokaprayāṇakāle ca gṛhapraveśe vivāha.

63.

Whish No. 64.

Size: $10\frac{1}{8} \times 1\frac{1}{2}$ in., (2) + 55 + 50 leaves, 7 or 8 lines on a page.
Material: Palm leaves.
Date: Probably beginning of 19th cent.
Character: Grantha.

(1)

The *Vākyasudhāṭīkā,* a Commentary on the *Dṛgdṛśya-viveka* or *Vākyasudhā* (of *Śaṅkara Ācārya*), by *Brahmānanda Bhāratī,* a pupil of *Ānanda Bhāratī* (ff. 55). Cf. Ind. Off. IV, p. 739; Mitra, Notices, III, p. 226 seq.

Margin of f. 1:—dṛkdṛśyavivekaṃ । hariḥ oṃ ।

It begins:—kāraṇaṃ khādijagatām āraṇārttham anāgasaṃ । vāraṇānanam ātmānam advayaṃ samupāsmahe । abhiṣicya kṛpāvarṣair ātmasthaṃ yaḥ karoti māṃ । taṃ sarvasākṣiṇaṃ vande Rāmānandamunīśvaraṃ । yatkaṭākṣasudhāsindhau majjatā puṇyapāpākataḥ(read °pāpataḥ?) । mayā jñānamaṇir llabdhas tam Ānandaguruṃ bhaje । natvā śrī-Bhāratītīrttha-Vidyāraṇyamunīśvarau । mayā vākyasudhāṭīkā yathāmati viracyate । na khyātilābhapūjecchā ṭīkākaraṇakāraṇaṃ । na vidvattābalaṃ vātra muktir eva hi kāraṇaṃ । prārīpsitasya granthasyāvighnena parisamāptapravicayagamanābhyāṃ viśiṣṭācāraparipālanāya, *etc.*

It ends:—ataḥ evaṃ mokṣaśāstrasyāpi sāphalyaṃ syād ity ayam evāsya prakaraṇasya samastavedāntaśāstrasya ca tasmāt sarvam anavadyaṃ ॥ iti śrīmatparamahaṃsaparivrājakācāryya-śrīmad-Ānanda-Bhāratīmunivaryyaśiṣya-Brahmānanda-Bhāratīmuniviracitavākyasudhāṭīkā samāptā ॥ hariḥ ॥ oṃ ॥

(2)

A fragment, described by Mr. Whish as "the 30th chapter of the Atharvana rahasyam of the Vishnu-Dharmmam" (ff. 1—14).

Margin of f. 1:—atharvaṇaṃ hariḥ oṃ ।

It begins:—bhagavan prāṇinas sarve viṣarogādyupadravaiḥ । duṣṭagrahopaghātaiś ca sārvakālam upadravaiḥ ।

āhicāraka(read ābhicārika)kṛtyaiś ca sparśarogaiś ca dāruṇaiḥ | sadā saṃpīḍyamānās tu tiṣṭhanti munisattama | *etc.*

It ends (f. 14):—marddaya mardaya māraya māraya śoṣaya śoṣaya dāhaya dāhaya mahogragrahān saṃhara saṃhara yakṣagrahān pretagrahān piśācagrahān saṃhara saṃhara bhañjaya bhañjaya āveśaya āveśaya akṣaya akṣaya hrāṃ hrīṃ hrūṃ kroṃ sarvamaṃgaḷini svāhā ॥

(3)

The *Ānandasāgarastava* by *Nīlakaṇṭha Dīkṣita*, in 107 stanzas (ff. 15—26b). Printed in the Kāvyamāla, Part XI (1895), pp. 76—94.

Margin of f. 15:—sāgarastavaṃ.

It begins (f. 15):—vijñāpanārhaviraḷāvasarānavāptyā mandodyame mayi davīyasi viśvamātuḥ | avyājabhūtakaruṇāpavanāpaviddhāny anta smarāmy aham apāṃgataraṃgitāni ॥ 1 ॥

It ends (f. 26b):—iti śrī-Nīlakaṇṭha-Dīkṣitaviracitoyam ānandasāgarastavas samāptaḥ ॥ śubham astu ॥ gurubhyo namaḥ ॥

(4)

The *Advaitamakaranda*, by *Lakṣmīdhara Kavi*, in 27 verses (ff. 27—28). See Ind. Off. IV, p. 751, Mitra, Notices, II, p. 105.

Margin of f. 27:—advaitaṃ.

It begins (f. 27):—aham asmi sadā bhāmi kadācin nāham apriyaḥ | brahmaivāham atas siddhas sa(c)cidānandalakṣaṇaḥ | 1 ॥

It ends (f. 28b):—Lakṣmīdharakaves sūktiḥ śāradāṃbhojasaṃbhṛtaḥ | advaitamakarandoyaṃ vidvatbhṛṃgair nnipīyatāṃ ॥ advaitamakarandaṃ samāptaṃ ॥

(5)

The *Laḷitāstavaratna*, 209 Āryā verses in praise of the goddess Pārvatī. Mr. Whish says: "209 couplets in praise of Dēvī. This is a much admired Hymn in the Āryyā metre." Printed in Kāvyamālā, Part X, 1894, pp. 1—18.

Margin of f. 29:—Āryyādviśati.

It begins (f. 29):—vande gajendravadanaṃ vāmāṃkārūḍhavallabhāśliṣṭaṃ | kuṃkumaparāgaśoṇaṃ kuvalayinījārakorakāpīḍaṃ ॥ *etc.*

It ends (f. 48):—madhurasmitām madāruṇanayanāṃ[1] mmātaṃgakuṃbhavakṣojāṃ | candrāvataṃsinīn tvām savidhe paśyanti sukṛtinaḥ kecit | 209 | laḷitāyā stavaratnaṃ laḷitapadābhiḥ praṇītam āryyābhiḥ | anudinam avanau paṭhatāṃ phalāni vaktuṃ pragalbhate saiva ॥ śrīmahārājarājeśvaryyai namaḥ ॥ *etc.*

(6)

The *Hastāmalakaprakaraṇa*, in 14 verses (ff. 49—50). See Aufrecht, CC. p. 765, s. v. *Hastāmalakastotra.* In the Stotraratnākara (Bombay, Nirṇayasāgara Press, 1883), pp. 205—207, it is ascribed to *Śaṅkara.*

Margin of f. 49: —hastāmalakaprakaraṇaṃ.

It begins (f. 49):—kas tvaṃ śiśo kasya sutaḥ kva jātaḥ kin nāma te tvaṃ kuta āgatosi | etad vada tvaṃ tava cārbhakatvaṃ matprītaye prītivivarddhanosi ॥ 1 |

It ends (f. 50):—upādhau yathā bhedatā sanmaṇīnān tathā bhedatā buddhibhedeṣu tepi | yathā candrikāṇāñ jale cañcalatvaṃ tathā cañcalatvan tavāpīha viṣṇo ॥ 14 ॥ hastāmalakaprakaraṇaṃ samāptaṃ ॥ hariḥ | oṃ | śubham astu ॥

64.

Whish No. 65.

Size: $12\frac{5}{8} \times 2$ in., (2) + 74 + (2) leaves, from 10 to 12 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1827 November 7'. The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata:* the *Pauloma-Parvan* (in 8 Adhyāyas), and the *Āstīka-Parvan* (in 40 Adhyāyas), i. e. Adhyāyas 1—59 of the *Ādi-Parvan.*

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[1] No. 115 (12) reads adāruṇa°

This MS. has been fully described, and extracts have been given from it in my articles 'On the South-Indian Recension of the Mahābhārata', Indian Antiquary, vol. XXVII, 1898, pp. 69—81, 92—104, 122—133.

65.

Whish No. 66.

Size: $8\frac{7}{8} \times 1\frac{3}{4}$ in., (1) + 66 leaves, 8 or 9 lines on a page.
Material: Palm leaves.
Date: Entry by Mr. Whish dated 'Tellicherry 7th Nov. 1827'. The MS. may be about 50 years older.
Character: Grantha.

The *Vākyavṛttiprakāśikā*, a Commentary on *Śaṅkara's Vākyavṛtti*, by *Viśveśvara Paṇḍita*, pupil of *Mādhava Prājña*. See Ind. Off. IV, p. 738 (No. 2302); Mitra, Notices VIII, p. 287 (No. 2847).

It begins:—śrutismṛtipurāṇānām ālayaṃ karuṇālayaṃ | namāmi bhagavatpādaśaṃkaraṃ lokaśaṃkaraṃ | paramakṛpānidhiśrīmac-Chaṃkarācāryyabhagavatpādas tāpatrayasantaptānām aparimitajananādisaṃsārāddhvaśramaparipīḍitānām ātmajñānaśiśiramadhurajalākāṃkṣiṇāṃ vidūraśārīrakamīmāṃsājalāśayagamanāsamarttthānāṃ vākyavṛttisaṃjñakopadeśaprakaraṇaprapāparikalpanenāntaśśītalatāṃ vigatakleśatāñ cāpādayan tatrādau prakaraṇaśravaṇe pravṛttānām adhikāriṇām avighnena brahmatādātmyapratipattisiddhaye prakaraṇapratipādyādvitīyabodhasmaraṇapūrvakaṃ namaskārasyāvaśyakarttavyatān dyotayan svayan namaskurute ॥ sargasthitipralayahetum, *etc.*

It ends:—brahmavitbhyaḥ paran nāsti na bhūtan na bhaviṣyatīti ॥ i(ti) śrīmanmahāyogi-Mādhava-Prājñaguruprasādāsāditāparimitānandajñānasvarūpa-Viśveśvarapaṇḍitaviracitā vākyavṛttiprakāśikā samāptā ॥ hariḥ oṃ ॥ brahmāham etan mayi bhāti viśvaṃ śrī-Mādhava-Prājñaguroḥ prasādāt śa(so?)nvarttha-Viśveśvarapaṇḍitākhyas tasyāṃghripatmaṃ praṇatosmi nityaṃ ॥ svasvadeśakulācārādyāgraho lokavāsanā | pāṭhertthabodhenuṣṭhāne vyasanaṃ śāstravāsanā |

āyurārogyalāvaṇyādyākāṃkṣā dehavāsanā । jīvanmuktivirodhinyas sarvā vikṣepakṛtvataḥ ॥ hariḥ om ॥

66.

Whish No. 67.

Size: $8\frac{3}{4} \times 1\frac{3}{4}$ in., 73 leaves, 9 or 10 lines on a page.
Material: Palm leaves.
Date: Entry by Mr. Whish dated 'Tellicherry, November 7th 1827.' The MS. may be about 50 years older.
Character: Grantha.

The *Mahānāṭakasūktisudhānidhi* by *Immaḍi Devarāya,* i. e., probably, *King Devarāya II. of Vijayanagara.* See Hultzsch I, pp. x, 43, 83; II, p. 41.

It begins:—jāto vaṃśe raghūṇām munivaravacanāt tāṭakān tāḍayitvā kṛtvā puṇyām ahalyāṃ truṭitaharadhanur mmaithilīvallabhobhūt । prāpyāyoddhyāṃ niyogāt pitur aṭavim agād vītasītostavālī baddhābdhir ddhvastalaṃko dalitadaśamukhas sītayā rājyam āpa ॥ 1 ॥ asty aṃbhodharacuṃbisaudhaśikharaśreṇīniṣaṇṇāṃganā gītākarṇanatatparāṃbaracaraprastūyamānaprajā । sūryyasyānvayajanmināṃ kṣitibhujāṃ sādhāraṇam mandiraṃ lakṣmyā dhāma paraṃ lalāṭaracanā bhūmer ayoddhyā purī ॥ 2 ॥

F. 15: — śrīmadrājādhirājaparameśvaraśrīmad - Ammaḍi(*sic*)mahārājaviracite mahānāṭakasūktisudhānidhau bālakāṇḍas samāptaḥ ॥

F. 17 b:—śrīmad° . . . śrīmad-Ammaḍi(*sic*)devamahārājaviracite . . . dvitīyakāṇḍas samāptaḥ ॥

F. 31 b:—śrīmad° . . . śrīmad-Immaḍidevarāyaviracite . . . tṛtīyakāṇḍas samāptaḥ ॥

F. 36 b:—śrīmad° . . . śrīmad-Immaḍidevamahārāja° . . . caturtthakāṇḍas samāptaḥ ॥

F. 44:—śrīmad° . . . śrīmmaḍidevamahārāya° . . . pañcamakāṇḍas samāptaḥ ॥

It ends (f. 73 b):—śrutvā rāmacaritram atbhutataraṃ ko vismayan neṣyate jñātvā caiva viriñcinā tribhuvanatrāṇāya yonirmmataḥ aśrotrapraṇipastano[1] ced ahisvāminā nirddhūte

[1] Five syllables (⏑⏑⏑– –) wanting.

śirasi kva bhūḥ kva girayaḥ kvaiteti śāntāya kāḥ । 199 । śrīmān Immaḍidevarāyanṛpati svarllokaka(l)lolinīkallolapratimallasūktivibhavo vidvajjanaślāghitaḥ । śrīmān ṣaṣṭhavareṇyakāṇḍaviṣayānyastān mahānāṭakaślokān varṇapadakramojvalatarān ṛmān (read śrīmān?) akārṣīt prabhuḥ । 200 । śrīmadrājādhirājaparameśvara-śrī(ma)d-Immaḍidevamahārājaviracite mahānāṭakasūktisudhānidhau yuddhakāṇḍas samāptaḥ ॥ śrīgurubhyo namo namaḥ ॥ hariḥ om ।

67.

Whish No. 68.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., (2) + 111 pages, 8 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

(*Rāmānuja's*) Commentary on *Vālmīki's Rāmāyaṇa*, the *Yuddha-Kāṇḍa* in 131 Sargas.

It begins:—atha śrīmadyuddhakāṇḍavyākhyānaṃ prakramate । tatra prathame sarge uttaraṃ priyaśravaṇottaraṃ kālārhaṃ sītāvṛttāntaśravaṇakṛtād dharṣātiśayāt uttamadūtalakṣaṇavaiśiṣṭyakathanena sugrīvādīnāṃ purato hanūmantaṃ stauti kṛtam iti bhuvi durllabhaṃ, *etc.*

It ends:—vaināyakāś ca vighnakāriṇo grahaviśeṣāḥ rajasvalāḥ ṛtuprādurbhāvavatyaḥ saubhrātṛkaṃ saubhrātrakaraṃ ojaskaraṃ balakaraṃ saṃhitāvedaṃ vedatulyatvāt saṃhitety apadiśyate ॥ iti śrīmadyuddhakāṇḍavyākhyāne ekatriṃśacchatatamas sargaḥ ॥ śrīrāmacandrāya namaḥ ॥ yuddhakāṇḍavyākhyā samāptā ॥

68.

Whish No. 69 A.

Size: $13\frac{3}{4} \times 1\frac{3}{4}$ in., (3) + 73 + 53 + (4) leaves, 8 or 9 lines on a page.
Material: Palm leaves.
Date of MS.: 18th or 19th cent.?
Character: Grantha.

(1)

The *Vākyakaraṇadīpikā*, a short Commentary (*laghuprakāśikā, laghudīpikā*) on the *Vākyakaraṇa*, in five Adhyāyas, by *Sundararāja*, the son of *Ananta Nārāyaṇa*, dedicated to *Somadeva*, the son of *Raṅganātha*.

"The Vākya-Karaṇa, a work of the Ārya school, seems to have been accepted as the guide for the preparation of solar *pañchāṅgs* in the Tamil and Malayāḷam countries of Southern India from very ancient times, and even to the present day either that or some similar work of the Ārya school is so used." R. Sewell and Ś. B. Dīkshit, The Indian Calendar (London 1896), p. 8. Mr. Whish has the following entry:—"The *Vākya-Kāraṇam*. The astronomical work used in the Carnatick—with the astronomical Tables of the Sun and planets &c. annexed."

It begins:—śrīgaṇeśāya namaḥ । śrīgurucaraṇāravindābhyān namaḥ ॥ jyotiścakrapravṛttāya jyotīrūpāya bhāsvate । jyotirddarśśāya bhaktebhyo jyotiśśāstrakṛte namaḥ । śrī-Nīlakaṇṭhāṃghriniviṣṭacetā śrī-Somadevānujighṛkṣayaiva । vicitravākyair vivṛtaṃ punaś ca prakāśayehaṃ karaṇaṃ laghīyaḥ । svābhīpsitagranthasya niṣpratyūhaparisamāptaye pracayagamanaviśiṣṭācāraparipālanābhyāñ ca sveṣṭadevatānamaskārapuraskāreṇa cikīrṣṣitam arttham pratijānīte । praṇamya kariśailastham iti । *etc.*

F. 15b—16:—iti vākyakaraṇalaghuprakāśikāyāṃ Somadevādṛtāyāṃ Sundararājaviracitāyāṃ prathamoddhyāyaḥ ॥

F. 32b:—iti Somadevādṛte vākyakaraṇasya prakāśane । sphuṭāddhyāyo dvitīyopi saṃkṣepeṇa samāpitaḥ । iti Sundararājaviracitāyāṃ Somadevādṛtāyāṃ vākyakaraṇadīpikāyāṃ sphuṭādhikāro nāma dvitīyoddhyāyaḥ ॥

Adhyāya III ends f. 50b, A. IV f. 63b.

Adhyāya V ends (f. 72b):—iti śrīmatkeraḷasatgrāmanivāsi-Nīlakaṇṭhācāryyeṇa triskandhavidyāpāradṛśvanā ṣaṭdarśśanīpāraṃgatenāśvalāyanasūtreṇa garbha (read Garga?) gotreṇa Rivakalyandajātena Goḷacūḍāmaṇinā asmadanugrahārtthe Sundararājapraśnottarākhye granthe pratipāditaṃ tena gatiyogenaiva vibhajya sthitidaḷaṃ jñeyaṃ ṣaṣṭhāddhyāyaḥ (f. 73)

prathame dvitīyeddhyāye prāyeṇokta iti na punar idānīṃ vyākhyāyate prakṣiptatvāc cāsyāddhyāyasya pañcāddhyāyyām api bahava ślokāḥ prakṣiptāḥ saṃjñite sarve nirastāḥ śrīmantī purājakāle padavākyapramāṇajño jyotiśśāstraviśārado yatīśvaraḥ pratma (read Padma?) garbha iti prasiddhoparo bṛhaspatir ivāsīt tasmād evāsmatpitā prakṣepavyatiriktaṃ śuddhaṃ vākyakaraṇaṃ anyāny api kiñcit adhītavān śrī - Nṛsiṃhaśiṣyabhūtajyotiśśāstravic - chrī - Vāñchyajanma-Bhāradvāja-Varadarāja-tādṛgvidhakaniṣṭhaputra-Somadevasaṃpradāyaśuddhavākyakaraṇañ cāsmākaṃ saṃpradāyasiddhavākyakaraṇena samaṃ tena etad vyākhyānaprakārasiddhaṃ yan mūlan tad eva śuddhamūlam iti jñeyaṃ । Sundareśakṛte vākyakaraṇasya prakāśane । Somadevādṛteddhyāyaḥ pañcamo laghur īritaḥ । Ananta-Nārāyaṇasūnunā punaḥ kaverakanyātaṭavāsinā mayā । prakāśitā vākyakṛtir llaghīyasī dvijeśadevānujighṛkṣayā laghu । iti śrī-Vāñchyajanma-śrī-Raṃganāthaputra-Somadevādṛtena Sundararājena viracitāyāṃ vākyakaraṇalaghudīpikāyāṃ pañcamoddhyāyaḥ । om śubham astu śrīgurucaraṇāravindābhyāṃ namaḥ । sūryyādinavagrahadevatābhyo namaḥ ।

(2)

Astronomical tables, called *Kujādipañcagrahavākyam.*

F. 1 margin:—kujasya mahāvākyaṃ ।

Beginning:—

maṃgalaśrīr bhūsūnuḥ 40
ātmajayīśantanuḥ 80
dṛṣṭo bhūpatir vo naḥ 120
īśāṃganāsaṃpannaḥ 150
bhūmir girisaṃlagnā 180

F. 14:—kujasya vākyaṃ samāptaṃ ॥ atha budhasya vākyaṃ ॥ F. 27b:—budhavākyaṃ samāptaṃ ॥ F. 28:—atha guror vākyaṃ ॥ F. 33b:—guruvākyaṃ samāptaṃ ॥ F. 34:—atha śukravākyaṃ ॥ F. 38b:—bhṛguvākyaṃ samāptaṃ ॥ F. 39:—atha śaner vākyaṃ ॥

It ends:—nīrado rasecchuḥ 348 ravigonirddāsaḥ 378 vākyaṃ 19 dhīraś śaneḥ ॥ munivākyaṃ samāptaṃ ॥ kujādipañcagrahavākyaṃ parisamāptam । om śubham astu *etc.*

69.

Whish No. 69 B.

Size: $13\frac{1}{8} \times 1\frac{3}{4}$ in., (1) + 144 + (2) leaves, 8 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

The *Laḷitopākhyāna*, from the *Uttarakhaṇḍa* (*Āyatanakhaṇḍa?*) of the *Brahmāṇḍa-Purāṇa*, in 34 Adhyāyas.

It begins:—astu va śreyase nityaṃ vastu vāmāṃgam aiśvaraṃ । yatas tṛtīyo viduṣān turīyan tat param mahaḥ । Agastyo nāma devarṣir vedavedāṃgapāragaḥ । sarvasiddhāntasārajño brahmānandadayātmakaḥ । cacārātbhutahetūni tīrtthāny āyatanāni ca । śailāraṇyāpagāmukhyān sarvāñ janapadān api । teṣu teṣv akhilāñ jantūn ajñānatimirāvṛtān । śiśnodaraparān dṛṣṭvā cintayām āsa tān prati । *etc.*

F. 2b:—iti brahmāṇḍapurāṇe Hayagrīvāgastyasaṃvāde laḷitākhyāne prathamoddhyāyaḥ ॥

F. 9b:—iti śrībrahmāṇḍottare Haya° ... tṛtīyoddhyāyaḥ ॥

F. 35:—iti śrībrahmāṇḍottare ... vaivāhikotsavo nāma caturdaśoddhyāyaḥ ॥

It ends:—ākhyātam etad avadātaguṇāḥ paṭhantas saṃpatpradāyakam apākṛtasarvaduḥkhaṃ । vijñānadīptikalikāṃ laḷitām maheśīm āsādya te catasa[1] vahanti sadābhitṛptiṃ ॥ ॥ iti śrīmatbrahmāṇḍapurāṇottare Hayagrīvāgastyasaṃvāde laḷitākhyāne mantrasādhanaprakārakathanan nāma catustriṃśoddhyāyaḥ ॥ śrīmahādevyai namaḥ ॥ ॥ samāptaś cāyatanakhaṇḍaḥ ॥ hariḥ oṃ ॥ śubham astu ॥

70.

Whish No. 70.

Size: $9\frac{3}{8} \times 1\frac{5}{8}$ in., (1) + 89 leaves, 8 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

A manual of rites and prayers connected with the worship of Rudra. The title seems to be *Rudravidhi*. It

[1] The metre requires only two short syllables. Read te vata?

includes the *Pañcāṅgarudranyāsa* of *Bodhāyana* (ff. 30b —33b), and gives (ff. 45—88) the Prayoga for each Mantra of the Rudrānuvākas of Taittirīya-saṃhitā IV, 5 (*Namakānuvākās*). It is incomplete, as it does not contain the Prayoga for the *Camakānuvākās* (Taitt.-saṃh. IV, 7), which we should expect after the *Namakānuvākās.* (See the quotation below.) An entry by Mr. Whish says: "This volume contains the Atirudraprayōgam; being an extract of the Bhāshyam of the Yajurvēdah."

It begins:—atha śrīrudravidhiḥ । tatra tāvad upayukte tu viniyogādīkañ cintyate । viniyogo nāmābhisaṃbandhaḥ । sarvāṃgāṃgī bhāvarūpaḥ ekasyaiva mantrasya vidhibalād anekeṣu karmmasv aṃgatvaṃ yasmin karmmaṇi yadāṃgabhāvaṃ bhajate tadā tasmin karmmaṇi viniyogo jñeyaḥ । evañ ca yady api caramāyām iṣṭakāyāṃ juhotīty ādibhi(r) brāhmaṇavākyair agnicayane carameṣṭakāyām ekādaśabhī rudrānuvākair homo vihita iti homākhye karmmaṇi aṃgatvaṃ rudrānuvākānāṃ । *etc.*

F. 15:—atha mahārudra-āhutisaṃkhyā । F. 20:—athātirudrāhutisaṃkhyā । F. 30b:—iti sthaṇḍilakuṇḍamaṇḍapanirmmāṇādividhiḥ ॥ atha Bodhāyanoktapañcāṃgarudranyāsavidhiḥ । F. 33b:—iti pañcāṃgarudranyāsaḥ ॥ atha rudrābhiṣekavidhiḥ ।

F. 45:—atha taittirīyaśākhānusāreṇa namakānuvākāḥ pradarśyante namasteruṇya namo hiraṇyabāhave namas sahāmānetyādayaḥ[1] camakānuvākā agnāviṣṇū[2] jyaiṣṭhyam[3] ity ādaya ekādaśa atha namake cāntaravākyānām aprayogaḥ Bhāskarādivinirdiṣṭakāmyadṛṣṭyābhidhāsyate ।

F. 88:—iti namakeṣu namo rudrebhya[4] ity asya prayogaḥ । iti namakaprayoga ekādaśonuvākāḥ (*sic*) ॥ atha pūrvoktesu dakṣiṇe yatnā nirūpyate ।

F. 88b:—iti dakṣiṇe yatnā । atra nyūnātiriktoktapratyavāyajihīrṣayā । staumi staṃberamādhīśacarmmanirmmitavāsasaṃ ॥

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[1] See Taitt. Saṃh. IV, 5, 1 seqq. Read namas te rudra . . . namas sahamānāyetyādayaḥ.

[2] Taitt. Saṃh. IV, 7, 1.

[3] Taitt. Saṃh. IV, 7, 2.

[4] Taitt. Saṃh. IV, 5, 11, 2.

It ends:—anavaratadhīraddhvāna gaṃbhīragharghara gaḷabhavaphūtkārabhinnagahvara | guṇārājīvi (read guṇarājīva?) rājamāna dharādhareśa kanyākākāntisāṃkrānta (read kanyākāntisaṃkrānta?) nijakaḷebaraikadeśa | akhilajagadadhīśa rānta (read śānta?) maheśa namas te namas te | srīgurucaraṇāravindābhyān namaḥ || om | śubham astu.

71.

Whish No. 71.

Size: $18\frac{1}{8} \times 2\frac{1}{8}$ in., (2) + 201 + (5) leaves, from 12 to 15 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish signed 'Tellicherry December 1828'. The Pramāthin year (see below) immediately preceding 1828 is A. D. 1819/20, but the MS. looks older, and may have been written A. D. 1759/60, possibly A. D. 1699/1700.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha, very small, sometimes difficult to read.

The *Mahābhāratasaṃgraha,* by *Maheśvara.* Mr. Whish describes it as 'the Sangraha-Bhāratam of Mahēswarah; compleat in eighteen Parvvas'. There are really only 17 Parvas, which are made up in the following way: Parvans I—IX correspond to the usual Parvans of the Mahābhārata, then follow:

X Gadā-Parvan,
XI Sauptika-Parvan,
XII Aiṣīka-Parvan,
XIII—XVII Āśvamedhika to Svargārohaṇika Parvans.

The Strī, Śānti, and Anuśāsana Parvans are not represented. See A. Holtzmann, Das Mahābhārata, II, 1 seq., III, 46 seq. R. v. Roth, Verzeichnis Indischer Handschriften der Kgl. Univ. Bibl. Tübingen, p. 23.

It begins:—śuklāṃbaradharaṃ viṣṇuṃ śaśivarṇañ caturbhujaṃ | prasannavadanan dhyāyet sarvavighnopaśāntaye | śrīmān paurāṇikas sūtaḥ kadācid raumaharṣiṇaḥ | ugraśravā nāma puṇyam naimiśāraṇyam āgamat | varttamāne śaunakasya satre dvādaśavārṣike | tatrāsīnān munīn sarvān prāṇamat saṃprahṛṣṭadhīḥ | kathāś citrā śrotukāmā munayas

sūtanandanaṃ | paripapraccha tān sa[1] t[1]ān papracchus sa ca kauśalaṃ | abhinandya samāsīnās tam āhus saṃśritāsanaṃ | kuta āyāsi ko deśas tvayā carita ity api | viprān sa prāha suprītān tatrāgacchan yadṛcchayā | sarpasatraṃ yatra rājā cakāra janamejanaḥ (*sic*) | yā vaiśaṃpāyanāt tatra śuśrāva janamejayaḥ | kathās tā Vyāsakathitās tv a[u]śrauṣaṃ bhāratāśritāḥ | parārddhyāni parikramya tīrtthāny āyatanāni ca | s[y]amantapañcakan nāma tan deśaṃ gatavān ahaṃ | kurūṇāṃ pāṇḍavānāñ ca sarveṣāñ ca mahībhṛtām | bhavatāṃ vividhau (?) tasmād didṛkṣur aham āgataḥ | śrotuṃ kim icchathety uktā munayas sūtam abruvan | pārikṣitena Vyāsoktā yā vaiśaṃpāyanāc chrutāḥ | tāḥ kathā śrotum icchāmo mahābhāratasaṃjñitāḥ | *etc.*

F. 2:—iti śrīmahābhāratasaṃgrahe Maheśvarakṛte saṃbhavaparvaṇi vaidodaṃkacaritan nāma prathamoddhyāyaḥ ||

F. 10b:—iti śrīmahābhāratasaṃgrahe duṣyantacaritan nāma aṣṭamoddhyāyaḥ ||

F. 21b:—iti śrīmahābhāratasaṃgrahe bakavadho nāma pañcadaśoddhyāyaḥ ||

F. 26:—iti śrībhāratasaṃgrahe pañcendropākhyānan nāma aṣṭādaśoddhyāyaḥ ||

F. 32 (end of the I[rst] Parvan):—iti śrīmahābhāratasaṃgrahe saṃbhavaparvaṇi mandapālacaritan nāma pañcaviṃśoddhyāyaḥ ||

F. 44 (end of the IInd Parvan):—iti . . . sabhāparvaṇi Pāṇḍavadyūtaparājayo nāma aṣṭamoddhyāyaḥ || śrīkṛṣṇāya namaḥ || sabhāparva samāptaṃ || hariḥ om || hariḥ om ||

F. 54:—iti . . . āraṇyaparvaṇi Naḷacaritasamāptir nnāma aṣṭamoddhyāyaḥ ||

F. 81b (end of the IIIrd Parvan):—iti . . . āraṇyaparvaṇi araṇiharaṇan nāma dvāttriṃśoddhyāyaḥ ||

F. 95 (end of the IVth Parvan):—iti . . . virāṭaparvaṇi uttarābhimanyuvivāho nāma daśamoddhyāyaḥ || śrīkṛṣṇāya namaḥ || virāṭaparvaṃ samāptam ||

F. 104 (end of the Vth Parvan):—iti . . . udyogaparvaṇi rathasaṃkhyāṃbopākhyānan nāma daśamoddhyāyaḥ ||

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[1] Doubtful reading. Read tam papracchus te?

F. 110b (end of the VIth Parvan):—iti . . . bhīṣmaparvaṇi bhīṣmaśaratalpaśayanan nāma saptadaśoddhyāyaḥ ॥

F. 146 (end of the VIIth Parvan):—iti . . . droṇaparvaṇi droṇavadho nāma aṣṭādaśoddhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥ droṇaparvaṃ samāptaṃ ॥

F. 160 (end of the VIIIth Parvan):—iti . . . karṇaparvaṇi karṇavadho nāma ekādaśoddhyāyaḥ ॥ . . . karṇaparva samāptaṃ ॥

F. 169b (end of the IXth Parvan):—iti . . . śalyaparvaṇi saptamoddhyāyaḥ ॥ . . . śalyaparvaṃ samāptaṃ ॥

F. 173b (end of the Xth Parvan):—iti . . . gadāparvaṇi tritīyoddhyāyaḥ । gadāparvaṃ samāptam ॥

F. 176 (XIth Parvan):—iti . . . sauptikaparvaṇi prathamoddhyāyaḥ ॥

F. 178 (end of the XIIth Parvan):—iti . . . aiṣīkaparvaṃ samāptaṃ ॥ hariḥ om śubham astu ॥

F. 190b (end of the XIIIth Parvan):—iti . . . āśvamedhikaparvaṇi daśamoddhyāyaḥ ॥ . . . āśvamedhikaṃ samāptam ॥

F. 194b (XIVth Parvan):—iti . . . āśramavāsike parvaṇi caturtthoddhyāyaḥ ॥

F. 197 (XVth Parvan):—iti . . . mausalaparvaṇi dvitīyoddhyāyaḥ ॥

F. 198b (XVIth Parvan):—iti . . . mahāprasthānike parvaṇi prathamoddhyāyaḥ ॥

It ends (f. 201):—iti śrīmahābhāratasaṃgrahe svargārohaṇike parvaṇi dvitīyoddhyāyaḥ ॥ śrīkṛṣṇāya namaḥ । sītālakṣmaṇabharataśatrughnahanumatsametaśrīrāmacandrāya namaḥ ॥ śrī-umāpataye namaḥ ॥ hariḥ om । śubham astu śrīgurubhyo namaḥ । karakṛtam aparādhaṃ kṣantum arhanti santaḥ ॥ pramāthināmasaṃjñāyām śaradi prāpnuvaty api । cāpaṃ haṃse dakṣiṇākhyāyane pakṣe site tathā । aṣṭāviṃśākhyake hy anhi somavāsarasaṃyute । svātitārasamāyukte daśamyāṃ mīnalagnake । śravaṇāt sarvapāpaghnaḥ paṭhanān muktidaṃ śubham । lekhanāt śrīpradaṃ sammyak mahābhāratasaṃgraham । Rāmakṛṣṇasya putreṇa Raghunāthena dhīmatā । rāmabhaktena viduṣā likhitaṃ bhadram astu vaḥ ॥ kṛṣṇāya vāsudevāya devakīnandanāya

ca । rukmiṇīsatyabhāmābhyāṃ sevitāya namo namaḥ । śrī-gurubhyo namaḥ ॥

72.

Whish No. 72.

Size: $12\frac{5}{8} \times 1\frac{5}{8}$ in., (1) + 106 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated December 1828. The MS. may be about 50 years older.

Character: Grantha. The leaves are numbered by letters: ka (= 1), kha, ga . . . ha, ḷa, kṣa (= 35), kya (= 36), khya . . . kṣya (= 70), kra (= 71), khra . . . ḷra (= 104), kṣra (= 105). This foliation begins from the second leaf.

The *Bṛhatsaṃhitā* of *Varāhamihira,* or the *Varāhasaṃhitā*, with a Commentary (*Saṃhitāvivṛti*) by *Bhaṭṭotpala.* A fragment only, extending from III, 1 to XXVI, 8.

It begins:—athādityacāro vyākhyāyate । āśleṣārddhā(d) dakṣiṇam uttaram ayanaṃ raver ddhaniṣṭhādyaṃ nūnaṃ kadācid āsīd yenoktaṃ pūrvaśāstreṣu raver ādityasya āśleṣārddhā(d) dakṣiṇam ayanaṃ tathā dhaniṣṭhādyam uttaram ayanaṃ, *etc.*

F. 8:—iti Bhaṭṭolpalaviracitāyāṃ saṃhitāvivṛ ** ditya-cāras tṛtīyoddhyāyaḥ ।

F. 51:—iti Bhaṭṭolpalaviracitāyāṃ saṃhitāvivritau śukracāro navamoddhyāyaḥ ॥

It ends:—dantair nnāgā gohayādyāś ca lomnā hemnā bhūpās sikthakena dvijādyāṃ tadvaśa *** *** ** (blank) śeṣadravyāṇy ātmarūpasthitā[nā]ni nāgā hastinaḥ dantair hanti dentaiḥ romnā gohayānyāṃ go (*sic*) ॥

73.

Whish No. 73.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., (1) + 155 + 39 + 30 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry December 1828'. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Ṛgveda-Prātiśākhya*, by *Śaunaka*, the text (ff. 1—33), followed by the text together with a Commentary, called *Pārṣadavṛtti* (ff. 34—155). This MS. and its relation to the MSS. of Uvaṭa's Commentary used by Professor Max Müller in his edition and translation of the Ṛgveda-Prātiśākhya have been fully discussed by Prof. Eggeling. See Rig-Veda-Pratiśakhya, das älteste Lehrbuch der vedischen Phonetik. Sanskrittext mit Übersetzung und Anmerkungen herausg. von Max Müller (Leipzig 1869), Einleitung, pp. 22—32. As Prof. Eggeling states, the name of Uvaṭa is not mentioned in this Commentary, which differs considerably from Uvaṭa's Commentary as known to us, and probably contains an older and more authentic interpretation of the Prātiśākhya, than that of Uvaṭa (*l. c.*, p. 23 seq.). A complete collation of the text given by this MS., and an edition of this Commentary would be very desirable, though the MS. is unfortunately incomplete. The text breaks off after XVI, 52 in Prof. Max Müller's edition, while the Commentary only reaches to the end of the tenth Paṭala.

The text begins:—aṣṭau samānākṣarāṇy āditas tataś catvāri sandhyakṣarāṇi । ete svarā iparo dīrghavat plutonusvāro vyañjanaṃ vā svaro vā । *etc.*

The text ends (f. 33b):—ā yaḥ paprau viśvāsāñ ca tā ṛcotra nidarśanaṃ ॥ 52 । gāyatrī purauṣṇik catuṣpādam manye dvādaśa ॥ iti chandovicitau prathama āditoṣṭādaśapaṭalaḥ ॥ hariḥ oṃ ।

The Commentary begins (f. 34):—aṣṭau samānākṣarāṇy āditaḥ varṇasamāmnāyasyāditoṣṭākṣarāṇi samānākṣarasaṃjñāni veditavyāni । *etc.*

It ends (f. 155):—iti pā(rṣa)davṛttau kramapaṭalan nāma dvādaśaṃ samāptaṃ ॥ śrīguru° *etc.*

(2)

Short treatises, a kind of Appendices to the Prātiśākhya, on the Ṛgveda-Saṃhitā, viz.,

(1) the *Ṛksarvaśamānam* by *Nāgadeva,* son of *Yajñanārāyaṇa* (ff. 1—5);
(2) the *Ṛgvilaṅghyalakṣaṇa* by the same author (ff. 5—8b);
(3) The title of this tract (ff. 9—15) is not given;
(4) *Padāntadīpinī* (ff. 15—17);
(5) *Trisandhālakṣaṇa* (f. 17);
(6) *Ṛksaṃkhyā* (ff. 17b—18);
(7) *Avarṇadīpa* (f. 18);
(8) *Nāntasaṃgraha,* or *Nāntalakṣana,* by *Śeṣanārāyaṇa* (ff. 19—21b);
(9) *Tāntalakṣaṇa,* or *Tapara,* or *Tāntasaṃgraha* (f. 22);
(10) *Naparavyākhāna,* a Commentary on No. 8 (ff. 23—35);
(11) *Taparaṭīkā,* a Commentary on No. 9 (ff. 35—39).[1]

The first treatise begins:—praṇamya praṇatābhīṣṭapradātāraṃ patiṃ śriyaḥ । bahvṛcānāṃ subodhāya śam[m]ānaṃ kriyate laghu । visarjanīya ākārapūrvako ghoṣavatparaḥ । vyañjanaspṛkcchasaparo lupyate saṃhitākṣaṇe । yeṣu varṇakramāt tāni pravakṣyāmi padāny aham । nānāpadatvam aṃgyānāṃ (read iṃgyānāṃ?) pūrvabhāgaḥ tv ava[t]grahaḥ । nimittaṃ gṛhyate yat tat padam evātra lakṣaṇe । prathamāś ca dvitīyāś ca hitvā vargyās traya[ḥ]s trayaḥ । antasthāś ca hakāraś ca ghoṣavantaḥ prakīrttitāḥ । iti paribhāṣā ॥ *etc.*

It ends (f. 5):—Yajñanārāyaṇākhyasya yajvanaḥ priyasūnunā śamānaṃ sādhu savyākhyaṃ Nāgadevena nirmmitaṃ ॥ iti ṛksarvaśamānaṃ samāptaṃ ॥

Then the Vilaṅghyalakṣaṇa begins:—hariḥ oṃ । śuddhasphaṭikasaṃkāśaṃ puṇḍarīkanivāsinaṃ । dātāraṃ sarvavidyānāṃ hayagrīvam upāsmahe । Yajñanārāyaṇāt sūrer utpannas somayājinaḥ । Nāgadevo vadiṣyāmi viliṃghyāni padāny ahaṃ । *etc.*

It ends (f. 8b):—proktaṃ yathā tathā vāpi prītyā bālakaḷoktivat । mayoktāny ṛgvilaṃghyāni varṇakramata eva tu । vilaṃghyalakṣaṇaślokā aṣṭāṣaṣṭir udīritāḥ । vilaṃghyalakṣaṇaṃ samāptam ॥

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[1] Compare the similar treatises on the Black Yajur Veda, No. 25 (a).

The next treatise begins (f. 9):—ṛtvig yajñeṣu kaṃ viśvaṃ devyā vṛttapurohitau । devaṃ yastho hotṛśabdo ṛtvikśabdo ṛkāravat । marutān tvāraracchevas samudrasyeva varmmaṇā । asyendretthā sato viṣṇuḥ । pūrveṣu mahimā bhavet । *etc.*

It (?) ends (f. 15):—atrā tadvahethe ye devāso ati vāyo ūtī devānāṃ itva vellāṃ varjaṃ ॥

Then begins the Padāntadīpinī:—hariḥ oṃ । bhūteśopi prasādārtthī yasyābhūtipurāntakaḥ । kāruṇyanidhaye tasmai gaṇādhipataye namaḥ । 1 । manīṣiteṣu sarveṣu bhāsatān nas sarasvatī । viśvaprakāśinī śaśvat kumudeṣv iva kaumudī । 2 । ṛgvedapāṭhe Śākalyadṛṣṭe tadvartmanā kṛtiṃ । padāntadīpinīn nāmnā karomy artthānubandhinīṃ । 3 । . . . ālocya Śaunakaproktāṃ prātiśākhyāṃ prayatnataḥ । vivṛṇomy atimūḍhopi mūḍhānugrahakāṃkṣayā । 5 ।

It ends (f. 17):—teṣu koṣṭhesu gaṇite padajāte varāṭakaiḥ padeṃgyoṣmāntamānān nirṇayo bhavati ddhruvaṃ । śabdāḥ padā bhadhā bhūyad iti sarvaṃ sumaṃgalam ॥

Then begins the Trisandhālakṣaṇa:—hariḥ om । trisandhālakṣaṇaṃ । vargaṃ vadet kaścana tañ ca sarve pādaṃ dvitīyasya sa cāpi sarve । sarve punaḥ pūrvavad eva vargaṃ kramaṃ dvitīyasya vadet sa te ca । *etc.*

It ends (f. 17b):—trisandhālakṣaṇaṃ samāptam ॥

This is followed by the two small treatises, the Ṛksaṃkhyā, ending on f. 18:—ṛksaṃkhyā samāptā । hariḥ om ॥, and the Avarṇadīpa, which begins:—guruṃ guṇābdhin nikhilāptavāṅmayaṃ praṇamya saṃsārasamudratārakaṃ । padādyavarṇāvagamāya vacm(y) ṛcām avarṇadīpākhyam ahaṃ sulakṣaṇaṃ ॥

Then follow the Nāntasaṃgraha, and the Tāntasaṃgraha, (ff. 19—22b), and Commentaries on these two treatises (ff. 23—39).

F. 19 begins:—praṇamya garuḍārūḍhaṃ harin nīlābhrasannibhaṃ । Śeṣanārāyaṇākhyena lakṣaṇaṃ kriyate mayā । *etc.* F. 21b:—iti nāntasaṃgrahas samāptaḥ ॥

F. 22b:—ūsyam (?) evan natāntākhyaṃ lakṣaṇaṃ samudīritam । iti taparaṃ samāptam । F. 35:—naparavyākhyānaṃ samāptaṃ ॥ F. 39:—iti tapari(read tapara)ṭīkā samāptā ॥

(3)

Some more treatises of the same kind, viz.

(1) *Paribhāṣā* (?) (f. 1);

(2) *Avarṇilakṣaṇa* (ff. 1—3);

(3) *Āvarṇilakṣaṇa* (f. 3);

(4) *Avarṇivyākhyāna*, a Commentary on No. 2 (ff. 3b—24); and

(5) *Āvarṇivyākhyāna*, a Commentary on No. 3 (ff. 24—30b).

Compare the Saptalakṣaṇa above No. 25(a).

F. 1 begins:—guruṃ guṇābdhin nikhilāptavāṅmayaṃ praṇamya saṃsārasamudratārakaṃ । padādyavarṇāvagamāya vacmy ṛcāṃ avarṇadīpākhyam ahaṃ sulakṣaṇaṃ । *etc.* (like the 'Avarṇadīpa' above p. 96, l. 23). But it ends (on the same page):—iti paribhāṣā samāptā ॥

F. 3:—avarṇilakṣaṇaṃ samāptaṃ ॥ śrīdakṣiṇāmūrttaye namaḥ ॥

F. 3b:—āvarṇilakṣaṇaṃ samāptaṃ ॥

F. 24:—avarṇivyākhyānaṃ samāptaṃ ॥

Then the Commentary on the Āvarṇilakṣaṇa begins:—ākārasaṃgrahavyākhyāṃ svayam eva karoti ca । asmin lakṣaṇepi prātipādikagrahaṇaṃ sarvārtthaṃ sarvatra । *etc.*

It ends:—ākārādipadānān tu spaṣṭāya pratipāditaṃ । yathāmati hṛdi prītyādhā(ra)ṃ vidvajjanais sadā ॥ hariḥ oṃ ॥ āvarṇivyākhyānaṃ samāptaṃ ॥ śrīmahātripurasundaryyai namo namaḥ ॥ . . . śrīmahādevyai namo namaḥ ॥

74.

Whish No. 74.

Size: $12\frac{7}{8} \times 1\frac{5}{8}$ in., (2) + 256 + (1) leaves, 8 or 9 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

The *Smṛtimuktāphala*, by *Vaidyanātha Dīkṣita* of the *Vādhūla* family; Pariccheda I: the *Varṇāśramadharmanirūpaṇa*. See Burnell, Tanjore p. 134.

It begins:—śuklāṃbaradharaṃ viṣṇuṃ śaśivarṇañ caturbhujaṃ । prasannavadanan dhyāyet sarvavighnopaśāntaye ॥ aṃke vihāriṇam anukṣaṇam adrijāyās taṃ kevalaṃ kalabham atbhutam āśrayāmaḥ । nityaṃ ya eṣa bahubhir nnijasevakānāṃ pratyūhapuñjakabalaiḥ paritoṣam eti । pārāvatīvidhimukhāvalisaudhapaṅkter mmāyāvihīnajanamānasarājahaṃsaṃ । yogeśvarair api vimṛśya nijasvarūpā vātī(read vāṇī?)śvarī diśatu me vacasāṃ samṛddhiṃ । śarabham upaimi sādhu sevyaṃ sadayaṃ kañcana devatāviśeṣaṃ । . . . daśakaṇṭharūpaṃ vande daśasyandana nandanāmi (read °syandanan namāmi?) । Vaidyanāthāddhvarīnāmadāso Vādhūlavaṃśajaḥ । smṛtimuktāphalan nāma kurute sārasaṃgrahaṃ ॥ uruvistaradharmmaśāstravārddher upalabdher mmahatā pariśrameṇa । śravaṇeṣu nidhīyatāṃ kim anyaiḥ smṛtimuktāphalam ekam eva satbhiḥ । kva nu viśakalitan tu dharmmaśāstraṃ kva ca punar ākalane mama pravṛttiḥ । sa(ka)lamatijuṣas tathāpi santas satatam idaṃ mama sāhasaṃ sahantāṃ । tatrādau dharmmapramāṇāni nirūpyante । Manuḥ । vedokhilo dharmmamūlaṃ । *etc.*

F. 10b:—atha smṛtikarttṛnirūpaṇaṃ । F. 11b:—atha dharmmadeśāḥ । F. 21b:—atha sṛṣṭiḥ । F. 36:—iti yajanaṃ ॥ atha yājanan nirūpyate । F. 39:—ity addhyayanaṃ । athāddhyāpanaṃ । F. 63:—iti dānaṃ । atha pātranirūpaṇaṃ । F. 78b:—atha kṣatriyadharmmaḥ ॥

F. 86:—iti brāhmaṇaśraiṣṭhyaṃ । atha jātivivekaḥ । F. 111:—iti yajñopavītanirmmāṇādi ॥ atha daṇḍadhāraṇaṃ । F. 149b:—iti snātakadharmmāḥ । atha vivāhaḥ । F. 170:—atha brāhmaṇādivivāhabhedāḥ । F. 195:—garbhiṇīdharmmaḥ । F. 196b:—atha vidhavādharmmaḥ । F. 201:—iti strīdharmmāḥ ॥ gṛhasthadharmmān āha Dakṣaḥ । F. 209b:—atha yatidharmmaḥ । F. 224b:—atha gurvādinirūpaṇaṃ । F. 245:—atha bhikṣācaryyā ।

It ends:—Vyāsaḥ । mokṣāśramaṃ yaś carate yathóktaṃ śucis saṃ (read san) saṃkalpitabuddhiyuktaḥ । anindhanaṃ jyotir iva praśāntaṃ ya (read sa) brahmabhāvaṃ śrūyate (read śrayate) dvijātir iti[1] । iti Vaidyanātha-Dīkṣita-

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[1] See Mahābhārata XII, 192, 6.

viracite smṛtimuktāphale varṇāśramadharmmanirūpaṇan nāma prathamaḥ paricchedaḥ ॥ hariḥ oṃ । śrīgurubhyo namaḥ ॥

75.

Whish No. 75.

Size: $11\frac{1}{2} \times 1\frac{5}{8}$ in., (1) + 79 leaves, 7 lines on a page.
Material: Palm leaves.
Date: Entry by Mr. Whish dated 'December 1828.' The MS. may be about 50 years older.
Character: Grantha.

The *Gṛhyavṛtti,* a Commentary on the *Khādira-Gṛhyasūtra* or *Drāhyāyaṇa-Gṛhyasūtra* of the *Sāmaveda,* by *Rudraskandha.* It is incomplete, ending at the end of III, 4. For other MSS. of this work, see Burnell I. O. p. 56. See also Oldenberg, S. B. E. xxix, pp. 371 *seqq.*

It begins:—athāto gṛhyākarmmāṇi । athānantaraṃ । kasmād anantaran deva savitar ityādimantravacchākhāddhyayanānantaraṃ yattetta nādhītavedasya mantraparijñānāt[1] vakṣyamāṇeṣu vākyeṣu karmmānuṣṭhānayogyatayā pratipattum aśakyam atas tadanantaram iti gamyate । *etc.*

The first Paṭala ends (f. 36b):—pañcamaḥ khaṇḍaḥ ॥ iti Rudraskandhakṛtāyāṃ gṛhyavṛttau prathamaḥ paṭalaḥ ॥

The IInd Paṭala (5 Khaṇḍas) ends f. 65.

It breaks off at the end of the 4th Khaṇḍa of the IIIrd Paṭala:—sthālīpākasya pūrṇapātraṃ yathotsāhanivṛtyarttham । carutantraprakṛtir ayaṃ homaḥ ॥ tritīyasya paṭalasya caturtthaḥ khaṇḍaḥ ॥ navamīn daśamīṃ vānvaṣṭakyaṃ ॥ hariḥ oṃ ॥ śubham astu । *etc.*

76.

Whish No. 76.

Size: $18\frac{5}{8} \times 2$ in., (1) + 132 + (1) leaves, from 9 to 11 lines on a page.
Material: Palm leaves.
Date: Entry by Mr. Whish dated '5th January 1830 Tellicherry.' The MS. may be about 50 or 80 years older.
Character: Grantha.

[1] Read with Ind. Off. MS.: yatonadhītavedasya mantrāparijñānāt.

Four Khaṇḍas of the *Sūtasaṃhitā* of the *Skanda-Purāṇa*, viz., the *Śivamāhātmyakhaṇḍa* in 13 Adhyāyas (ff. 1—24), the *Jñānayogakhaṇḍa* in 20 Adhyāyas (ff. 24—48b), the *Muktikhaṇḍa* in 9 Adhyāyas (ff. 48b—68b), and 43 Adhyāyas and part of the 44th Adhyāya of the *Yajñavaibhavakhaṇḍa* (ff. 68b—132b).

It begins:—gurave sarvalokānām bhiṣaje bhavarogiṇām | nidhaye sarvavidyānām | śrīdakṣiṇāmūrttaye namaḥ | aiśvaram paramatatvam ādimaddhyāntavarjjitam | ādhāraṃ sarvabhūtānām (a)nādhāram avikriyam | anantānandabodhāmbunidhim atbhutavibhramam | aṃbikāpatim īśānam anīśam praṇamāmy aham || satrāvasāne munayo viśuddhahṛdayā bhṛśam | naimiśīyā mahātmānam āgatam Romaharṣaṇam | dṛṣṭvā yathārhaṃ sampūjya prasannendriyamānasāḥ | papracchus saṃhitām enāṃ Sūtam paurāṇikottamam | evam pṛṣṭo muniśreṣṭhaiḥ Sūtas sarvārtthadāyinam | mahādevaṃ mahātmānan dhyātvā Vyāsañ ca bhaktitaḥ | samāhitamanā bhūtvā vilokya munisattamān | vaktum ārabhate Sūta(ḥ) saṃhitām vedasammitām | śrī-Sūtaḥ | brāhmam purāṇam prathamam dvitīyam pātmam ucyate | tṛtīyaṃ vaiṣṇavaṃ proktam caturtthaṃ śaivam ucyate | tato bhāgavatam proktam bhaviṣyākhyan tataḥ param | saptaman nāradīyañ ca mārkkaṇḍeyan tataḥ param | āgneyaṃ navamam paścāt | brahmakaivarttam eva ca | tato laiṃgañ ca vārāhan tata skāndam anuttamam | vāmanākhyan tataḥ kaurmmam matsyan tatparam ucyate | gāruḍākhyan tataḥ proktam brahmāṇḍan tatparaṃ viduḥ | granthatas tu caturllakṣam purāṇam munipuṃgavāḥ | *etc.*

F. 24:—iti skānde purāṇe sūtasaṃhitāyāṃ śivamāhātmyakhaṇḍe trayodaśoddhyāyaḥ ||

F. 132:—iti yajñavaibhavakhaṇḍe tricatvāriṃśoddhyāyaḥ || Sūtaḥ | athātas saṃpravakṣyāmi dravyaśuddhiṃ samāsataḥ | *etc.*

It breaks off (f. 132b) in the middle of the 44th Adhyāya with the following words:—aśuddhyā[śu a]śuddhavat bhāti śarīrādes tu cetanaḥ | vyavahāre yathā candro niścalopi calaty api |

77.

Whish No. 77.

Size: $12\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 190 + (1) leaves, 9 or 10 lines on a page.
Material: Palm leaves.
Date: Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.
Character: Grantha.

The *Ratnāpaṇa,* a Commentary, by *Kumārasvāmin,* son of *Mallinātha,* and younger brother of *Kolācala Peddācārya* (?), on *Vidyānātha's Pratāparudra,* in 9 Prakaraṇas. Cf. Burnell, Tanjore p. 56 sq., and Wilson-Mackenzie (1882) p. 161.

It begins:—kalyāṇāni karotu kaścana pumān arddhāṃgadantāvaḷo gaṇḍābhogavilolupān aḷiganān karṇāñcalaiś cālayan | yatpādāṃburuhāvalaṃbaśaraṇāḥ pūrve pumāṃsas traya(s) trailokyasthitisargasaṃhṛtividhau nirvighnasiddhodyamāḥ | vastukalyāṇadan divyam astu nārīnarātmajaṃ | svopajñaṃ vāṅmayaṃ yasya vihāragṛhavedikā | ** ṇiṃ (read vāṇīṃ)[1] kāṇabhujīm ajīgaṇad avāśāsīc ca vaiyyāsikīm antas ta(n)tram araṃsta pannagagavīkuṃbheṣu cājāgarat | vācām ācakalad rahasyam akhilaṃ yaś cākṣapādasphurāṃ lokebhūd yadupajñam eva viduṣāṃ saujanyajanyaṃ yaśaḥ | [s]triskandhaśāstrajaladhiṃ culukīkurute sma yaḥ | tasya śrī-Mallināthasya tanayojani tādṛśaḥ | kolacalapeddāyāryyaḥ (read Kolācala-Peddācāryaḥ?) pramāṇapadavākyapāradṛśvā yaḥ | vyākhyātanikhilaśāstraḥ prasaṅgakarttā ca sakalavidyāsu | tasyānujanmā tadanugrahāptavidyānavadyo vinatāpanaṃmraḥ | svāmī vipaścid vitanoti ṭīkāṃ pratāparudrīyarahasyabhettrīṃ | puṇyaślokaguṇoktiśāṇakaṣaṇād uttejanālaṃbhitaṃ sañjagrāha rasādiratnanicayaṃ vidyāvināthaḥ purā | sohan tad vyavahārahetum adhunā kiñcit karomy āpaṇan tatrānugrahamūlyatobhilaṣitaṃ gṛṇhantu dhanyā janāḥ | yady asti gūḍham akhilaṃ śaktyā tat tat prakāśyate | nāmūlaṃ likhyate kiñcit nānapekṣitam ucyate | atha tatrabhavān Vidyānāthanāmā mahākavir alaṃkāraśāstram ārabhamāṇaḥ, *etc.*

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[1] See Mallinātha's Introd. to his Comm. on the Raghuvaṃśa.

F. 46:—iti pratāparudravyākhyāne ratnāpaṇākhyāne kāvyasvarūpan nirūpaṇan nāma dvitīyaṃ prakaraṇaṃ ॥

F. 139:—pratāparudravyākhyāne ratnāpaṇākhyāne guṇan nirūpaṇan nāma ṣaṣṭhaprakaraṇaṃ ।

It ends:—vistarabhīrubhir uparamyata iti sarvam avadātaṃ ॥ iti pratāparudrīyavyākhyāne ratnāpaṇākhyāne miśrālaṃkāran nirūpaṇan nāma navamaṃ prakaraṇaṃ ॥ pratāparudrīyavyākhyānaṃ samāptam ॥ śrīguru°, *etc.*

78.

Whish No. 78.

Size: $12\frac{5}{8} \times 1\frac{5}{8}$ in., 94 + 57 + 86 leaves, 8 lines on a page.
Material: Palm leaves.
Date: Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.
Character: Grantha.

(1)

The *Bhāṣyaratnaprabhā,* or gloss on *Śaṅkara's* Commentary to *Bādarāyaṇa's Vedānta-Sūtras,* by *Govindānanda,* with Notes (ff. 1—69). It is incomplete, containing only the portion corresponding to Vol. I, pp. 1—90 in the edition of the Vedānta-Sūtras, published in the Bibliotheca Indica (Calcutta 1863). In the margin of f. 1 the title '*Tātparyyabodhinī*' is given, and Mr. Whish states (f. 69): "Here ends the Tālparyyabōdhinī. This appears to be annotations on the Sūtra Bhāshyam of Sankara Āchāryyah". See below No. 93.

It begins:—yam iha kāruṇikaṃ śaraṇaṃ gato hy arisahodara āpa mahat padaṃ । tam aham āśu hariṃ varam āśraye janakajāṃkam ana(n)tasukhākṛtiṃ । Vibhīṣaṇorisahodaropīty anvayaḥ (।) śrīgauryyā sakalārtthadan nijapadāṃbhojena muktipradaṃ prauḍhaṃ vighnavanaṃ harantam anaghaśrīḍuṇḍituṇḍāsinā vande carmmakapālikopakaraṇai(r) vairāgyasaukhyāt paran nāstīti pradiśantam antavidhuraṃ śrīkāśikeśaṃ śivaṃ । pradiśantam upadiśantaṃ । yatkṛpālavamātreṇa mūko bhavati paṇḍitaḥ । vedaśāstraśarīrāntāṃ vāṇīṃ vīṇākarāṃ bhaje । kāmākṣīdugdhapracurasurasu-

tanu[1] prājyabhojyātipūjyaśrīgaurīnāyakābhitprakaṭana-Śivarāmāryya-labdh[v]ātmabodhaiḥ śrīmat-Gopālagīrbhiḥ prakaṭitaparamādvaitabhāsās[t]mitāsya-śrīmat-Govindavāṇīcaraṇakamalago nirvṛtohaṃ yathāḷiḥ | mokṣapuryyāṃ śrīkāñcyāṃ śrīkāmākṣyā dattaṃ pāyasaṃ devair api stutaṃ prājyaṃ saṃpūrṇaṃ prakṛṣṭājyayuktaṃ vā yat bhojyam anna(ṃ) tenātipūjyāś Śivarāmayoginaḥ kiñca śivaś cāsau rāmaś ceti svanāmnā śrīgaurīnāyakayor abhedaṃ prakaṭayanti tebhyo gurubhyo labdha ātmabodho śrīmat-Gopālasarasvatībhiḥ tair ity artthaḥ Śaṃkaraṃ bhāṣyakṛtaṃ praṇamya Vyāsaṃ hariṃ sūtrakṛtañ ca kurve śrībhāṣyatīrtthe parahaṃsatuṣṭyai vāgjālabandhacchidam abhyupāyaṃ (|) atra bhāṣye, *etc.*

F. 20:—prathamavarṇakaṃ ||

F. 32:—caturtthavarṇakaṃ || prathamasūtraṃ samāptaṃ ||

It ends:—ātmaniścayāt āṅ maryyādāyāṃ pramātṛtvasya kalpitatvepi pratyakṣādiviṣayāvādhāt prāmāṇ(y)am iti bhāvaḥ || oṃ rāmanāmni pare dhāmni kṛtsnāmnāyasamanvayaḥ kāryyatātparyyabādhena sādhitaś śuddhabuddhaye || śrīgurubhyo namo namaḥ, *etc.*

(2)

The *Bahvṛcabrāhmaṇopaniṣadvivaraṇa,* or *Aitareyopaniṣadbhāṣya,* i. e. the Commentary on the *Aitareya-Upaniṣad,* by *Śaṅkara* (ff. 70—94b). Printed in the Bibliotheca Indica, vol. VII, Calcutta 1850.

It begins (f. 70):—oṃ parisamāptaṃ karmma sahāparabrahmaviṣayavijñānenaiṣā karmmaṇo jñānasahitasya parā gatir ukthavijñāna[sa]dvāreṇo[ṇo]pasaṃhṛty etat (read °saṃhṛtaitat?) satyaṃ brahma prāṇākhyam *etc.*

It ends (f. 94b):—asmāt lokād utkrammyāmuṣmin loke sarvān kāmān āptvāmṛtas samabhavas samabhavat ity upa stam (?) iti || iti śrī-Govindabhagavatpūjyapādaśiṣyasya śrīmatparamahaṃsaparivrājakācāryyasya śrīmac-Chaṃkarabhagavataḥ kṛtau bahvṛcabrāhmaṇopaniṣadvivaraṇaṃ saṃpūrṇaṃ || gurubhyo namaḥ || aitareyopaniṣatbhāṣyaṃ samāptaṃ ||

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[1] For dugdhapracura the metre requires –⏑– –⏑⏑. The Edition reads °dattadugdhapracurasuranuta°.

(3)

The *Kauṣītaka*, or *Śāmbavya Gṛhyasūtra* (ff. 1—23). This is the MS. K. discussed by Prof. Oldenberg in his edition of the Śāṅkhāyana-Gṛhyasūtra. See Indische Studien, vol. XV, p. 4 seq.; Sacred Books of the East, vol. XXIX, p. 6 seq.

It begins:—utthāya prātar ācamyāhar aha svāddhyāyam adhīyītādyā no deva savitar iti dve, *etc.* (see Śāṅkhāyana-Gṛhyasūtra I, 4).

F. 12b, 13:—iti kauṣītakagṛhye prathamoddhyāyaḥ ॥

F. 19:—iti kauśītakagṛhye dvitīyoddhyāyaḥ ॥ śrīguru°... piṇḍapitṛyajñe aparāṇhe amāvāsyāyāṃ, *etc.*

F. 21:—iti kauṣītakagṛhye piṇḍapitṛyajñavidhiḥ ॥

The last chapter contains Mantras with accents (the udātta only being marked by the sign ~ placed on the top of the letters), beginning:—āyuṣyaṃ varccasyaṃ rāyáṣpóṣam aútbhidaṃ । idáṃ híraṇyaṃ várccasvaj jaítrāyā́ viśatād mā́ṃ ॥ 1 । (See Mantrapāṭha, II, 8; Āśv. Gṛhy. III, 8, 21.)

It ends (f. 23):—priyám mā kuru devéṣu priyaṃ mā brahmaṇe kuru । priyáṃ víśveṣu bhūtéṣu máyi dhehi rucā́rucaṃ ॥ hariḥ oṃ *etc.*

(4)

A metrical Commentary on the *Kauṣītaka* or *Śāmbavya-Gṛhyasūtra* (ff. 24—57). See the preceding number.

It begins (f. 24 = f. 1):—natvā Kauṣītakācāryyaṃ Śāmbavyaṃ sūtrakṛttamaṃ । guhyan tadīyyaṃ saṃkṣipya vyākhyāsyai bahuvismṛtaṃ । yathākramaṃ yathābodhaṃ pañcāddhyāyasamanvitaṃ । vyākhyātaṃ vṛttikārādyai śrautasmārttavicakṣaṇaiḥ । utthāyoṣasy athāplutya sāndhyaṃ karmma samāpya ca । kurvīta nityaṃ svāddhyāyam ārabhyādyān na (*sic*) ity a(r)thaḥ ।

F. 43b (= f. 20b):—gṛhye kauṣītakīyesmin etad uttarīyasammatā । vyākhyātā kārikārūpā pūrvāddhyāyasasañcitā (*sic*) ॥ hariḥ oṃ । *etc.*

It ends (f. 57 = f. 34) with the description of funeral rites (the Ekoddiṣṭa Śrāddha begins f. 55 b):—dakṣiṇārtthañ ca gurave dadyāt sviṣṭakṛtādy atha na (read °kṛdādyarthena?) śiṣṭakarmma samāpyāgnim upatiṣṭhec ca sannamet ॥ hariḥ oṃ *etc.*

(5)

The *Āśvalāyana-Gṛhyasūtra* (ff. 1—29).

It begins:—uktāni vaitāni(kāni) gṛhyāṇi vakṣyāmaḥ, *etc.*

The first Adhyāya (21 Khaṇḍas) ends f. 12 b, the 2nd Adhyāya (10 Khaṇḍas) f. 17, the 3rd Adhyāya (9 Khaṇḍas) ends f. 22 b.

The fourth Adhyāya breaks off in the middle of the 12th Khaṇḍa (corresponding to IV, 8 in Stenzler's edition) with the words:—pātraṃ palāśena vapāṃ juhuyād iti vijñāyate । (IV, 8, 18 Stenzler).

(6)

The *Sarvānukramaṇī,* by *Kātyāyana,* divided into eight Aṣṭakas (ff. 30—54). Incomplete.

It begins:—agnin nava Madhuśchandā Vaiśvāmitro, *etc.*

It breaks off after Rv. X, 105:—triṣṭub antyādyā gāyatrī vā ॥ 5 ॥ ubhau bhūtāṃ ॥ śrīgurubhyo namaḥ ॥ śrīmahātripurasundaryyai namaḥ ॥ hariḥ oṃ śubham astu śrīgaṇādhipataye namaḥ ॥

(7)

Lists of words, occurring in the *Ṛgveda-saṃhitā,* and offering certain difficulties with regard to Sandhi: apparently a kind of Pariśiṣṭa to the Prātiśākhya (ff. 55—86). In the margin of f. 55 it is wrongly described as 'Sarvānukramaṇī'.

It begins (f. 55):—gaṇādhipan namaskṛtya gurun devīḥ sarasvatīḥ । sandigdhacchedanāny ukta (read uktvā) vilikhyante padāny atha । ejante ca visargānte pade ci parato yataḥ । vigṛhyā tulyarūpā syāt saṃhitā tatra saṃśayaḥ । ya ṛjrā mahyam māmahe ko no mahyā aditaye yo vo mahyā abhiśanteḥ sakhyāya bra ba bhra ūdhany ūrddhva

ūṣuṇa ūtaye ubhā ūrūnanta dina bhūd ubhā u aṃśave nakārānte makārānte parayoś ca tavargayoḥ ntanāde śāt tulyarūpā saṃhitātrāpi saṃśayaḥ । *etc.*

It ends (f. 86b):—kanīyān । tvaṣṭā । avagra pañcadaśa । satyam ūcuḥ । rūpakaṃ । ahāḥ । avenat । raṇan । akṛṇvan । sindhūn । atiṣṭhan । sukarmmāḥ । dharttāḥ । naḥ । avagra caturdaśa । iti trīṇi । ṛbhur vibhvāḥ । ṛbhuḥ । agmata । uta । agriyāḥ । vājāḥ । avagra daśa । iti dve । ānavātaḥ । śrīr ṇaye । gnas patnībhiḥ । daivena sindhubhiḥ । ye । rājabhiḥ ॥

79.

Whish No. 79.

Size: $11\frac{7}{8} \times 1\frac{7}{8}$ in., (1) + 31 + 131 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1829. The MS. may be about 50 years older.

Character: Grantha, except ff. 1—67 b (Parāśara-Smṛti I—IV) which are in Malayalam.

(1)

The *Śaṅkarācāryacarita,* a Life of Śaṅkara, in 9 Adhyāyas.[1] This seems to be another recension of the work described under the same title by Burnell, Tanjore p. 96 seq.

It begins:—gaṇeśāya namas tasmai yatprasādavivasvatā । pratyūhaddhvāntaviddhvaṃsaḥ kriyate bhaktakarmmaṇāṃ । madīyarasanāraṃge naṭaneṣu samutsukāḥ । eṣā sarasvatī bhūyāt satām ānandadāyinī । samāśritapadāṃbhojajanatāsurapādapaḥ । *etc.*

It ends:—śrīmac-Chaṃkaradeśikasya caritaṃ stotraṃ prabodhapradan nirddagdhākhilapāpa(ca)ndanavipinaṃ saṃkṣiptam etan naraḥ । ye śruṇvanti paṭhanti cādarayutās sañcintayanty anvahaṃ te labdhvā bhuvi saṃpadañ ca sakalām ante labhantemṛtaṃ ॥ iti Śaṃkarācāryyacarite deśikācāryyasāyujyaprāptir nnāma navamoddhyāyaḥ ॥ hariḥ oṃ ॥ ācāryyavilāsas samāptaḥ ॥ oṃ ।

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[1] The author is *Govindanātha,* according to Prof. Aufrecht.

(2)

The *Parāśarasmṛti* with the Commentary of *Mādhavācārya*, in 12 Adhyāyas.

It begins:—Manuḥ । śrutiṃ paśyanti munayaḥ smaranti ca tathā smṛtiṃ । tasmāt pramāṇam ubhayam pramitaṃ bhuvi । yovamanyeta te tūbhe heyaśāstrāśrayo naraḥ । sa sādhubhir bahiṣkāryyo nāstiko vedanindaka iti । Parāśarasmṛtāv asya (read asyāṃ?) granthakḷptir vivicyate । dve kāṇḍe dvādaśāddhyāye ślokā aṣṭonaṣaṭśataṃ । *etc.* (See edition of the Parāśarasmṛti in the Bibliotheca Indica, I, p. 12 seq.)

F. 46:—vedākṣaravicāreṇa śūdraś caṇḍālatāṃ vrajet । iti । madyaṃ bahuvidhaṃ . . . agamyā bhāginyādayaḥ । spaṣṭam anyat । iti mahārājādhirājaparameśvaravaidikamārgapravarttakaśrīvīra - Bukkaṇabhūpālasāmmrājyadhurandharasya Mādhavāmātyasya kṛte Pārāśarasmṛtivyākhyāyā Mādhavīyavyākhyāyās saṃgrahe prathamoddhyāyaḥ ॥ śivāya namaḥ ॥

Adhyāya II ends f. 49, A. III f. 58b, A. IV f. 67b, A. V f. 70, A. VI f. 78b, A. VII f. 84b, A. VIII f. 93b, A. IX f. 99b, A. X f. 108, A. XI f. 119b.

Adhyāya XII ends (f. 131):—yathāddhyayanakarmmāṇi dharmmaśāstram idan tathā । adhyetavyaṃ prayatnena niyataṃ svargagāminā ॥ iti śrīmahārājādhirājaparameśvaravaidikamārgapravarttakaśrīvīra-Bukkaṇa-Mādhavāmātyasya kṛtau Parāśarasmṛtivyākhyāyāṃ Mādhavīyākhyāyāṃ dvādaśoddhyāyaḥ । karakṛtam aparādhaṃ kṣantum arhantu santaḥ ॥ śrīmahātripurasundaryyai namo namaḥ ॥ hariḥ oṃ ॥

80.

Whish No. 80.

Size: $12\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 196 + (1) leaves, 10 lines on a page.
Material: Palm leaves.
Date: Entry by Mr. Whish dated 'Tellicherry 1829.' The MS. may be about 50 years older.
Character: Grantha.

The *Haribhaktisudhodaya* from the *Nāradīya-Purāṇa*, with a Commentary, in 20 Adhyāyas.

It begins:—śuklāṃbaradharaṃ viṣṇuṃ śaśivarṇañ caturbhujaṃ । prasannavadanan dhyāyet sarvavighnopaśāntaye ॥ gurave sarvalokānāṃ bhiṣaje bhavarogiṇāṃ । nidhaye sarvavidyānāṃ śrīdakṣiṇāmūrttaye namaḥ । yasya bhāvanayā daityas tatāra bhavasāgaraṃ । dustaran tad ahaṃ vande nārasiṃham mahat paraṃ । sakalasañcitan duritasaṃtatiśamanadvārakaprāripsitaparisamāptiphalakaparadevatānu - ddhyānalakṣaṇam maṃgaḷam anutiṣṭhati । ekaṃ yaj janayatīti ॥ ekaṃ yaj janayatīti । ekaṃ yaj janayaty anekatanubhṛtsasyānny ajasram mitho bhinnākāraguṇāni kaiścid api vā noptan na siktañ jalaiḥ । kālenāpi na jīryyate hutabhujā no dahyate klidyate nātbhis tat sakalasya bījam aniśaṃ brahmābhiyan dhīmahi ॥

F. 10b:—iti śrīharibhaktisudhodaye savyākhyāne prathamoddhyāyaḥ ॥

F. 105b:—iti śrīharibhaktisudhodaye mahāpurāṇe savyākhyāne ekādaśoddhyāyaḥ ॥

It ends:—Śaunakādīn naimiśīyān brahmasūnus tirodadhe ॥ brahmasūnur Nnāradaḥ ॥ etan Nāradīyapurāṇaśravaṇakathanayoḥ phalam āha ya idam iti । ya idaṃ śruṇuyān nityaṃ haribhaktisudhodayaṃ । kathayed vā sa pāpaughair mmukto mokṣañ ca gacchati ॥ śaktyaddhyātmake tat asakṛtśravaṇādinoktasādhanadvārā mokṣas siddhyatīti sarva(ṃ) samañjasaṃ ॥ iti śrīharibhaktisudhodaye mahāpurāṇe savyākhyāne viṃśoddhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥ *etc.*

81.

Whish No. 81.

Size: $12\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 110 + 86 + (1) leaves, 8 lines on a page.
Material: Palm leaves.
Date: Entry by Mr. Whish dated '5th January 1830 Tellicherry.' The MS. may be about 50 years older.
Character: Grantha.

(1)

The *Vedāntasāra,* or *Vedāntasāraprakaraṇa,* by *Sadānanda* (ff. 1—17).

It begins:—on namo nṛsiṃhāya । akhaṇḍaṃ saccidānandam avāṅmanasagocaraṃ । ātmānam akhilādhāram āśrayebhīṣṭasiddhaye । artthatopy advayānandān atī[ṃ]tadvaitabhānataḥ । gurūn ārāddhya vedāntasāra(ṃ) vakṣye yathāmati । vedānto nāmopaniṣat pramāṇan tadupakārīṇi śārīrakasūtrādīni ca । *etc.*

It ends (f. 17b):—vimuktaś ca vimucyate ity evam ādi śruteḥ ॥ iti paramahaṃsaparivrājakācāryya-Sadānandakṛtau vedāntasāraprakaraṇaṃ samāptam ॥ śrīgurucaraṇāravindābhyān namo namaḥ ॥

(2)

The *Pañcadaśī,* or *Pañcadaśaprakaraṇa* (*Citradīpa* etc.), by *Vidyāraṇya Tīrtha* (ff. 18—110).

See No. 58.

It begins (f. 18):—yathā citrapaṭe dṛṣṭam avasthānāñ catuṣṭayaṃ । paramātmani vijñeyan tathāvasthācatuṣṭayaṃ । yathā dhauto ghaṭṭitaś ca lāñchito rañjitaḥ paṭaḥ (।) cidantaryyāmisūtrātmā virāṭ cātmā tathocyate । *etc.*

F. 34:—iti śrīparamahaṃsaparivrājakācāryyaśrī-Vidyāraṇyamunivaryyaviracitaṃ citradīpākhyaṃ prakaraṇaṃ saṃpūrṇaṃ ॥ śrīlakṣmīnṛsiṃhāya namaḥ ॥

F. 56:—iti śrīmatparamahaṃsaparivrājakācāryya-śrī-Vidyāraṇyatīrtthamunivaryyeṇa viracitaṃ kūṭasthadīpākhyaṃ prakaraṇaṃ saṃpūrṇaṃ ॥

The Dhyānadīpa ends f. 65, the Nāṭakadīpa f. 66b, the Tattvaviveka f. 70, the Pañcabhūtaviveka or Mahābhūtaviveka f. 76b, the Pañcakośaviveka f. 79b, the Jīvadvaita f. 85, the Mahāvākyaviveka f. 85b, the Brahmānanda (in five Adhyāyas) f. 110.

It ends:—tatvamos saṃgatau satvaraṃ dvaitapārokṣyavarjitaṃ । viruddhaṃ । dasatyāgāt pūrvabodho pariṣyate(?) ॥ hariḥ om । śrīgurubhyo namaḥ ॥

(3)

The *Pratyabhijñānaśākuntala,* or *Abhijñānaśakuntala,* by *Kālidāsa,* in 7 Acts.

It begins:—yā sṛṣṭis sraṣṭur ādyā vahati । *etc.*

The Prākrit passages differ somewhat from our editions, and are followed by a Sanskrit version. The following are the two first speeches of the Naṭī:—aṃa iaṁ hmi । āryya iyam asmi । and:—suvihidaṃpaoadāe aṃaṃsa ṇa kiṁ vi parihāvaïṃsidi । suvihitaprayogatayā āryyasya na kimapi parihāpayiṣyati ।

F. 13b:—iti pratyabhijñānaśākuntaḷe prathamoṃkaḥ ॥ The Vidūṣaka's speech at the beginning of the 2nd Act begins:—hā hadohmi । eaṃsa miaāsīḷaṃsa raṃṇo vayaṃsabhāveṇa । hā hatosmi । etasya mṛgayāśīlasya rājño vayasyabhāvena । aaṁ miao aaṃ varāho । *etc.*

The 2nd Act ends f. 23b, the 3rd Act f. 33b, the 4th Act f. 47, the 5th Act f. 57, the 6th Act f. 75.

It ends:—iti pratyabhijñānaśāku(nta)ḷe saptamoṃkaḥ । hariḥ oṃ ॥ śrīguruº . . . ॥ Śākuntaḷaṃ samāptaṃ ।

82.

Whish No. 82.

Size: $11\frac{1}{4} \times 1\frac{3}{4}$ in., (1) + 89 [really 90, as 31 is double] + (1) leaves, 11 or 12 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated '5th January 1830 Tellicherry.' The MS. was either written for Mr. Whish in the Virodhin year (see below) corresponding to A. D. 1829/30, or perhaps in A. D. 1769/70.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha.

The *Sāhityasarvasva*, a Commentary on *Kālidāsa's Abhijñānaśakuntala,* by *Śrīnivāsācārya,* son of *Timmaya Ārya,* of the *Vaikhānasa* family.

It begins:—lakṣmīṃ vas sutarān tanotu madhukṛllakṣmīmukhāṃbhoruho bhaktābhīṣṭavarapradānanipuṇaś Śeṣādricūḍāmaṇiḥ । . . . Vaikhānasānvayapayodhimṛgā(ṅ)kamūrtti śrīkauśiko vijayate khalu Timmayākhyaḥ । tasya putrosti vidyānāṃ svayaṃvarapatir mmahān । anvartthanāmā vikhyāta-Śrīnivāsaguṇākaraḥ । (yaṃ) Śrīnivāsam akhilāgamasārasindhukuṃbhotbhavaṃ budhajanāḥ parikīrttayanti । sohaṃ vicāryya bharatādimunipraṇītaṃ śāstraṃ kavīndraracitāni

ca nāṭakāni | nyāyaṃ Phaṇīndraphaṇitiñ ca kapiñjalañ ca[1] Kāṇādatantram atha Jaimininā kṛtañ ca | ṭīkānta (read ṭīkāṃ karomi?) viduṣāṃ paritoṣaṇāya śākuntalasya Phaṇiśailapateḥ prasādāt | vyākhyāne kalpite kiñcit nūtanan nātra kutracit | pūrvasūribhir ukteṣu sārān uddhṛtyācamate (read °badhyate?) | etāṃ sajjanarañjanakṣamaguṇopetāmaghāṃ ṭīkāṃ yatnavatā mayā viracitāṃ, *etc.*

F.30:—iti śrīramaṇa-Veṃkaṭeśacaraṇāṃbujasamārādhaka-Timmayāryyaputreṇa sakalakalāpakuśalena Vaikhāna(sa)kulāvataṃsena Śrīnivāsācāryyeṇa viracite prauḍhavedye sāhityasarvasvasamākhyāne Śakuntalāvyākhyāne prathamoṃkaḥ ||

It ends:—iti śrīramaṇa-Veṃkaṭeśacaraṇāṃbujasamārādhaka-Timmayāryyaputreṇa sakalakalākalāpakuśalena Vaikhānasakulāvataṃsena Śrīnivāsācāryyeṇa viracite prauḍhavedye sāhityasarvasvasamākhyāne Śākuntalavyākhyāne saptamoṃkaḥ || śrīgurubhyo namaḥ || ... ānandavallisametaśrīcandramauleśvarasvāmisahāya || ... śākuntalāvyākhyānaṃ samāptaṃ ||

virodhisaṃjñāṃ saṃprāpte hāyane mārgaśīrṣake | māsi hy āśleṣasaṃjñāyān tārakāyāṃ kṛter(?)dine | tithau pañcamasaṃjñāyāṃ Rāmakṛṣṇasya sūnunā Raghunāthena viduṣā likhitaṃ bhadram astu vaḥ || hariḥ om *etc.*

83.

Whish No. 83.

Size: $19\frac{7}{8} \times 1\frac{3}{8}$ in., (5) + 174 + 2 + (4) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'August 1830 Tellicherry'. The MS. seems to be fairly old, 17th or 18th century.

Character: Grantha.

Injuries: The MS. has been damaged by insects on ff. 17—32 (f. 24 seriously), 34—37 (seriously), 43—45, 79—80, 102—106 (f. 103 seriously), 112—115, 150—154 (seriously), and 168—169.

The *Śatadūṣaṇī*, by *Veṃkaṭanātha*, in 66 chapters. Mr. Whish describes it as the 'Xata-Dūziṇī; or refutation

[1] For ca kapiñjalañ ca read Kapilasya tantram?

of the Uttara Mīmāmsā'. According to Aufrecht CC. p. 630 (see Mitra-Bikaner p. 519; Hall p. 112) it is 'directed against the Sāṃkhya doctrine'. See also Hultzsch II, p. 145 sqq. (No. 1532).

It begins:—śrīmān Veṃkaṭanāthāryyaḥ kavitārkkikakesarī । vedāntācāryyavaryyo me sannidhattāṃ sadā hṛdi । samāhāras sāmnām pratipadam ṛcān dhāma yajuṣā(ṃ) layaḥ pratyūhānāṃ laharivitatir bodhajaladheḥ । kathādarppakṣubhyatkalikathakakolāhalabhavaṃ hara tvan tad dhvāntaṃ hayavadanahelāhalahalaḥ । idam prathamasambhavatkumatijālakūlaṃkaṣā mṛṣāmataviṣānalajvalitajīvajīvātavaḥ । kṣaranty amṛtam akṣayam yatipurandarasyoktayaś cirantanasarasvatīcikurabandhasairandhrikāḥ । prācīm upetya padavīṃ yatirājadṛṣṭāṃ yat kiñcid anyad api vā matam āśrayantaḥ । prājñā yathoditam idaṃ śukavat paṭhantaḥ pracchannabauddhavijaye parito yataddhvam । pādāhaveṣu nirbhettum vedamārgavidūṣakān । prayujyatāṃ śaraśreṇī niśitā śatadūṣaṇī । tatra tāvac chāstrārambhe । *etc.*

F. 3:—iti kavitārkikasiṃhasya sarvatantrasvatantrasya śrīmad-Veṃkaṭanāthasya vedāntācāryyasya kṛtiṣu śatadūṣaṇyām brahmaśabdavṛttyanupapattivādaḥ prathamaḥ ॥

F. 38b:—iti śatadūṣaṇyām nirviśeṣaviṣayanirvikalpakabhaṃgavāda ekādaśaḥ ॥

F. 64b:—iti śatadūṣaṇyām saṃvidanutpattidūṣaṇavāda ekaviṃśaḥ ॥

F. 95:—iti . . . ātmādvaitabhāvaṣ ṣaṭtriṃśaḥ ॥

F. 128:—iti . . . vikalpāprāmāṇyabhaṃgoṣṭācatvāriṃśaḥ ॥

It ends:—na cāsti saṃvāda iti darśitam iti ॥ iti kavitārkkikasiṃhasya sarvatantrasvatantrasya śrīmad-Veṃkaṭanāthasya vedāntācāryyasya kṛtiṣu śatadūṣaṇyām advaitimate sūtrasvārasya bhaṃgaṣ ṣaṭṣaṣṭitamaḥ ॥ hariḥ om śrīmate vedāntagurave namaḥ śrīkavitārkkikasiṃhamahāgurave namaḥ ॥

Then follow three pages, containing some fragment of a Vedāntic treatise, beginning:—jñānānandaguṇopetam jñānānandamayam mahaḥ । *etc.*

84.

Whish No. 84A.

Size: 14 × 1⅞ in., (2) + 134 leaves, 9 or 10 lines on a page.
Material: Palm leaves.
Date: Entry by Mr. Whish dated 'Cadroor 1827'. The MS. may be about 50 years older.
Character: Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga Parvan*, Adhyāyas 1—94.

It begins:—Vyāsaṃ Vasiṣṭhanaptāraṃ Śakteḥ pautram akalmaṣaṃ | Parāśarātmajaṃ vande Śukatātan taponidhiṃ | Janamejayaḥ | vṛtte vivāhe hṛṣṭātmā yad uvāca Yudhiṣṭhiraḥ | tat sarvaṃ kathayasveha kṛtavanto yad uttaraṃ | Vaiśaṃpāyanaḥ | kṛ ***** (blank) kurupravīrās tathābhimanyor mmuditās sapakṣāḥ | viśrāmya catvāryy uṣasi pratītās sabhāṃ virāṭasya tatobhijagmuḥ | *etc.*

F. 133b:—ity udyogaparvaṇi trinavatitamodhyāyaḥ ॥ Vaiśaṃ | tam bhuktavantam, *etc.* (v, 92 in Bombay edition).

It breaks off with the words:—sarvadhā hi mahābāho daivair api durutsahaḥ | prabhā (v, 92, 28 Bombay).

85.

Whish No. 84B.

Size: 13⅝ × 1⅞ in., (2) + 208 + (2) leaves, 9 or 10 lines on a page.
Material: Palm leaves.
Date: Entry by Mr. Whish dated 'Tellicherry August 1830'. The MS. is of the same date as No. 84.
Character: Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga-Parvan*, Adhyāyas 41—198 (the end of the Parvan).

It begins:—Dhṛtarāṣṭraḥ | anuktaṃ yadi te kiñcit vācā vidura vidyate | dharmmaṃ śuśrūṣate brūhi vicitrāṇi vibhāṣase | *etc.*

F. 77:—iti śrī-udyogaparvaṇi caturnnavatitamoddhyāyaḥ ॥ Vaiśaṃ | vidurasya vaca śrutvā praśritaṃ puruṣottamaḥ | iti

hovāca bhagavan vacanam madhusūdanaḥ | śrīkṛṣṇaḥ | yathā brūyān mahāprājño, *etc.* (v, 93 Bombay).

It ends:—vādayanti sma saṃhṛṣṭās sahasraśataśo narāḥ ॥ ity udyoge mahābhārate śatasahasrikāyāṃ saṃhitāyām udyogaparvaṇi pāṇḍavayuddhasannāho nāmāṣṭānavatiśatatamoddhyāyaḥ ॥ mātṛkādoṣato vātha likhitur ddoṣatothavā | nyūnātiriktako granthas saṃśoddhyas satbhir añjasā ॥ hariḥ om, *etc.*

86.

Whish No. 85.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 81 + 16 + (2) leaves, 8 lines on a page.
Material: Palm leaves.
Date: Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may be about 50 years older.
Character: Grantha.

(1)

The *Chandogamantrabrāhmaṇabhāṣya,* a Commentary on the *Mantra-Brāhmaṇa* or *Mantra-Parvan* of the *Sāmaveda,* by *Sāyaṇa,* in 2 chapters. This is MS. 'C', used by Dr. Heinrich Stönner for his edition of the Mantrabrāhmaṇa (Inaugural-Dissertation zur Erlangung der Doctorwürde), Halle a. S. 1901.

It begins:—praṇipatya gurūn ādyān vedavedārtthakovidān | yatprasādena jānanti pravaktum mādṛśā api | sadā samatvavaiṣamyanirābādhatvahetubhiḥ | ccha(read cchā)ndogyamantrabhāṣyaṃ vai Guṇaviṣṇor vidhāsyate | ahaṃ padyaviśālārtthapramāvākyoptivīsvataḥ[1] | tathāpy āśrayasaundaryyā(j) janomuṣmin prapaśyatu | aditenumanyasvety ādi | yajustrayaṃ pariṣecane viniyuktaṃ adityādidevatākaṃ aditir devatā sāpi sarvatra karmmaṇy anujñānan dāsyati | *etc.*

F. 41b:—vedārtthasya prakāśena tamo hāddi vākaraḥ susthirām anugṛṇhātu (*sic*) vidyātīrtthamaheśvaraḥ | śrīmadrājarājaparameśvaravaidikamārgapravarttaka-śrīvīra-Bukkabhūpālasā(mrā)jyadhurandhareṇa Sāyaṇāryyaviracite Mādhavīye vedārtth[y]aprakāśe sāmabrāhmaṇabhāṣye mantraparvaṇi prathamoddhyāyaḥ ॥ yasya niśvasitā vedā, *etc.*

[1] Stönner reads: yady api śāstrārthapramāvākyoktiviplavaḥ.

It ends:—vedārtthasya prakāśena tamo hārdan nivārayan | pūjyāmaś caturo vedān vidyātīrtthamunīśvaraṃ ॥ iti śrīmatrājādhirājapārameśvaravaidikamārgapravarttakaśrīvīra-Bukkabhūpālasāmmrājyadhurandhareṇa Sāyaṇācāryyeṇa viracite Mādhavīye vedārtthaprakāśe cchandogamantrabrāhmaṇabhāṣye mantraparvaṇi dvitīyapāṭhake saptamaḥ khaṇḍaḥ ॥ śrīgurucaraṇā° *etc.*

(2)

The *Mantraparvan*, or *Mantrapāṭha*, or *Mantra-Brāhmaṇa* of the *Sāmaveda*, in 2 Paṭalas, containing the Mantras prescribed by the *Gobhila-Gṛhyasūtra*. See Dr. Stönner's Dissertation, p. XI.

It begins:—deva savitaḥ pra suva yajñaṃ pra suva yajñapatiṃ bhagāya divyo gandharvaḥ ketapūḥ ketan naḥ punātu vācaspatir vācan na svadatu, *etc.*

It ends:—pra ṇu vocañ cikituṣe janāyā (*sic*) mā gām anāgām adhitāṃ (read aditim?) vadhiṣṭa om utsṛjatā ॥ mantra[ṃ]parvaṇi dvitīyaḥ pāṭha(ḥ) samāptaṃ ॥ hariḥ | mantrapāṭha samāptaṃ ॥

87.

WHISH No. 86.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ in., (2) + 69 [really 68, as f. 68 is missing] leaves, 9 lines on a page.
Material: Palm leaves.
Date: Probably end of 18th century.
Character: Grantha.

The *Mahābhārata*. Fragment of the *Droṇa-Parvan* (VII), Adhyāyas 1—34.

It begins:—oṃ Sañjayaḥ | tam apratimasatvaujobalavīryyaparākramaṃ | hatan devavrataṃ śrutvā pāñcālena śikhaṇḍinā | *etc.*

F. 67:—iti droṇaparvaṇi dvātriṃśoddhyāyaḥ ॥ dvitīyopahāras samāptaḥ ॥

It breaks off in the middle of Adhyāya 34 with the words:—śiśunaikena samare dviṣaṭsainyāni vai mayā | adya

drakṣyanti rājānaḥ kālyamānāni saṃpaśaḥ । Yudhiṣṭhiraḥ । evan te bhāṣamāṇasya balaṃ saubhadra varddhatāṃ । yas tvam utsahase bhettuṃ droṇānīkaṃ su. See VII, 35, 26—29.

88.

Whish No. 87.

Size: 15 × 2¼ in., (1) + 129 + (2) leaves, on an average 14 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated '1829' and 'June 3rd 1831 Tellicherry.' The MS. was probably written A. D. 1792. See No. 103.

Character: Grantha, very small.

The *Śivarahasya-Khaṇḍa*, from the *Śaṅkarasaṃhitā* of the *Skanda-Purāṇa*. Vol. I, containing the *Sambhava-Kāṇḍa* in 50 Adhyāyas (ff. 1—53), the *Āsura-Kāṇḍa* in 15 Adhyāyas (ff. 53—74), the *Vīramāhendra-Kāṇḍa* in 7 Adhyāyas (ff. 74—84b), and the *Yuddha-Kāṇḍa* in 35 Adhyāyas (ff. 85—129b).

For Vol. II, see No. 103 (Whish No. 102).

It begins:—oṃkāranilayan devaṃ gajavaktrañ caturbhujaṃ picaṇḍilam ahaṃ vande sarvavighnopaśāntaye । . . . purā kāñcyāñ catu(r)vaktraḥ tatāpa paraman tapaḥ । sraṣṭukāmaḥ prajās sarvāḥ kṛpayā parameśituḥ । tasmin maheśacaraṇaparicaryyāparāyaṇe । munayaḥ katicit puṇye sthitvā gārhasthya uttame । *etc.*

F. 1b:—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyāṃ śivarahasyakhaṇḍe saṃbhavakāṇḍe sūtamunisaṃvādo nāma prathamoddhyāyaḥ ॥

F. 53:—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyāṃ śivarahasyakhaṇḍe saṃbhavakāṇḍe pañcāśoddhyāyaḥ ॥ śivāya namaḥ ॥ hariḥ om saṃbhavakāṇḍas samāptaḥ ॥

F. 74:—om ity . . . śivarahasyakhaṇḍe āsurakāṇḍe pañcadaśoddhyāyaḥ ॥ āsurakāṇḍas samāptaḥ ॥

F. 84b:—om ity . . . śivarahasyakhaṇḍe vīramāhendrakāṇḍe saptamoddhyāyaḥ ॥ śrīsāṃbāya parabrahmaṇe namaḥ ॥ on tat brahmārpaṇaṃ । om śubham astu vīramāhendrakāṇḍas samāptaḥ ॥

It ends (f. 129b):—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyāṃ śivarahasyakhaṇḍe yuddhakāṇḍe śūrapatmasaṃhāro nāma pañcatṛṃśoddhyāyaḥ ॥ . . . yuddhakāṇḍas samāptaḥ ॥ yādṛśaṃ pustakan dṛṣṭvā । *etc.*

89.

Whish No. 88.

Size: $11\frac{1}{4} \times 1\frac{7}{8}$ in., (2) + 84 + (15) + 108 + (6) leaves, 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830.' The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Pratāparudrayaśobhūṣaṇa* (or *Pratāparudra,* or *Pratāparudrīya*), by *Vidyānātha.* It is incomplete, ending at the beginning of the chapter on Arthālaṃkāras.

It begins:—vidyākairavakaumudīṃ śrutiśirassīmantacūḍāmaṇin dārān patmabhuvas trilokajananīṃ vande girān devatāṃ । yatpādābjanamaskriyās sukṛtināṃ sārasvataprakriyābījanyāsabhuvo bhavanti kavitānāṭyaikajīvātavaḥ ।

F. 8:—iti śrī-Vidyānāthakṛtau pratāparudrayaśobhūṣaṇe alaṃkāraśāstre nāyakaprakaraṇaṃ samāptaṃ ॥

F. 84:—iti Vidyānāthakṛtau vīrarudrayaśobhūṣaṇe śabdālaṃkāraprakaraṇaṃ ॥ athārtthālaṃkārāḥ ।

It breaks off (f. 84b) with the words:—upamānopameyasādhāraṇadharmmasādṛśyapratipratipādakānāṃ prayoge pūrṇā । See f. 74b in the lithographed edition of the Pratāparudrīya (published at Poona 1849, Śake 1771).

(2)

The *Śivārcanaśiromaṇi,* a manual of Śaiva worship, by *Brahmānandanātha,* a pupil of *Lokānandanātha,* composed by order of *Amṛtānandanātha* (complete?) in seven Ullāsas.

It begins:—santi śreyāṃsy anekāni janānāṃ yatprasādataḥ । mātaṃgavadanaṃ vande devīṃ tripurasundarīṃ । yasya svātmāvabodhodayavigatamahāmohagāḍhāndhakārās sanmārgan darśayantaḥ khalu caraṇajuṣāṃ santi cānte vasantaḥ । satyaṃ brahmeti dehādy akhilam idam asad veti śāntāvadanta śrī-Lokānandanāthaṃ guruvaram aniśaṃ bhāvaye sāṃbamūrttiṃ ॥ ... Amṛtānandanāthasya niyogāt tasya dhīmataḥ । śrī-Brahmānandanāthohaṃ hitāyālpadhiyām api । śrī-Lokānandanāthasya śiṣyavargapurogamaḥ । tantrāṇy ālokya sarvāṇi kuḷārṇavamukhāni ca । ārabhe vistaraṃ karttuṃ śivārccanaśiromaṇiṃ । śāntās santas samīkṣyaitat santu santuṣṭamānasāḥ । sādhako rajanīturyyayāme vibuddhvā cāvaśyakaṃ kṛtvā hastau pādau ca prakṣāḷyācamya । svāsane samupaviśya pūjāmūrtter nnirmmālyaṃ visarjjya prakṣāḷya । *etc.*

F. 15:—iti śrī-Lokānandanāthaśiṣyeṇa Brahmānandanāthena viracite śivārccanāśiromaṇau prathamollāsaḥ ॥

The 2nd Ullāsa ends f. 30b, the 3rd Ullāsa f. 45, the 4th U. f. 60, the 5th U. f. 82, the 6th U. f. 98b.

It ends (or breaks off with?):—ehy ehi vāruṇi devi mama siddhiṃ kuru priye । apavitraṃ parityajya sādhake siddhim arpaya । sarvapātramaye devi sudhārūpe namostu te ।

90.

Whish No. 89.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ in., 97 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830.' The MS. may be about 50 years older.

Character: Grantha.

The *Adhikaraṇaratnamālā,* by *Bhāratītīrtha,* incomplete. Printed under the title *Vyāsādhikaraṇamālā* at the end of vol. II of P. Rāma Nārāyaṇa Vidyāratna's edition of the Vedānta-Sūtras (Bibliotheca Indica, 1863).

It begins:—praṇamya paramātmānaṃ vidyātīrtthasvarūpiṇaṃ । Vayyāsikī (read Vaiyāsikī) nyāyamālā ślokais saṃgṛhyate sphuṭaṃ । prāripsitasya granthasyāvighne(na) pa-

risamāptaye | pracayagamanāya śiṣṭācāraparipālanāya ca[ra] viśiṣṭeṣṭadevatātatvaṃ gurumūrttyupādhiyuktamanaskṛtya (read °aṃ namaskṛtya) granthaṃ pratijānīte praṇamyeti Vyāsena proktā Vaiyyāsikī | *etc.*

F. 3b:—tatra śāstrasya prathamaṃ sūtraṃ ॥ athāto brahmajijñāsā ॥ prathamādhikaraṇam āracaya(ti), *etc.*

F. 12:—prathamasyāddhyāyasya prathamaḥ pādaḥ | vāsudevāya namaḥ ॥ sarvatra siddhopadeśāt ॥

Ff. 28b, 29:—iti śrīmatparamahaṃsaparivrājakācā(r)yya-Bhāratītīrtthapraṇītāyām adhikaraṇaratnamālāyām prathamāddhyāyasya caturtthapādaḥ ॥

It breaks off after the 7th Adhikaraṇa in Adhyāya IV, Pāda 2 with the following words:—saptamā + ti | jñasya vāgādaya svasvahetau līnāḥ | parethavā agniṃ vāg ity ādiśāstrāt svasvahetuṣu tallaya(ḥ) | nadyabdhilayasāmyokter vidvaddṛṣṭyā layaḥ pare | anyadṛṣṭiparaṃ śāstraṃ gniṃ vāg ity udāhṛtaṃ tatvajñāni no vāgādayaḥ prāṇā vilīyamānāḥ prātisvikeṣu kāraṇeṣu vilīyante na tu mahātmani yatrāsya puruṣasya mṛtasyāsti vāg apy eti vātaṃ prāṇaś cakṣur ādityam ity ādi śruter iti prāpte brūmaḥ | tatvavido dṛṣṭyā paramātmany eva paya. (See edition p. 72.)

91.

Whish No. 90.

Size: $11\frac{1}{4} \times 1\frac{7}{8}$ in., (2) + 70 + 58 + (2) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Gṛhyapariśiṣṭa*, a compendium of domestic rites. It is incomplete, and the name of the author is not mentioned.

Amongst the authorities quoted are Śāṭyāyani (ff. 6, 65), Rāṇāyana Muni (f. 24b), Śālihotra Muni (f. 51b), Rauruki (f. 66b), and Śaunaka (ff. 66b, 70).

The following are some of the ceremonies described in this work:

śaucavidhi (f. 1), mṛttikāsnānavidhi (f. 2), sandhyopāsanavi° (f. 3b), brahmayajñavi° (f. 4b), pratisarabandhavi° (f. 6b), aṅkurārpaṇavi° (f. 7b), puṇyāhavi° (f. 8b), udakaśāntivi° (f. 9), rudrasaṃhitāyāḥ kalpa (f. 13), mahābhiṣekavi° (f. 13), śatābhiṣekavi° (f. 14), parjanyasūktavi° (f. 15), arkavivāhavi° (f. 15b), agnivivāha (f. 17b), gṛhaśāntivi° (f. 18), aṅkurasya vidhi (f. 22b), apamṛtyuñjaya (f. 25b), āyurhomasya lakṣaṇa (f. 27b), gṛhārcanavi° (f. 32), aghamarṣaṇasūkta (f. 36b), garbhiṇīvi° (f. 40), vṛṣotsarjanavi° (f. 41), ekoddiṣṭavi° (f. 42), nāndīmukhaśrāddha (f. 44), piṇḍapitṛyajñavi° (f. 45b), kṛcchravi° (f. 56b), cāndrāyaṇa (f. 58b), sarpaśānti (f. 68).

It begins:—athātaś śaucavidhiṃ vyākhyāsyāmo grāmād dūrataraṃ gatvā yajñopavītaṃ śirasi dakṣiṇakarṇe vā kṛtvā mṛttikā gṛṇhāti kāṣṭham antarddhāya upaviśed, *etc.*

F. 6:—athātaś Śāṭyāyaniproktāni gṛhyāgniprāyaścittāni vyākhyāsyāmo, *etc.*

The 1rst Prapāṭhaka (in 25 Khaṇḍas) ends f. 17b.

F. 51b:—iti gṛhyapari(śiṣṭe) dvitīyaprapāṭhake ekonaviṃśaḥ khaṇḍaḥ ॥ athātas saṃpravakṣyāmi karmma pṛṣṭa-(read vṛṣṭi?)pradāyakaṃ । Śālihotreṇa muninā prokta(ṃ) lokahitāya ca ।

F. 61 (II, 40 begins):—athātas saṃpravakṣyāmi vivāhaṃ pipalasya tu । mārgaśīrṣe māghamāse vaiśākhe kṛttikepi vā । vivāha(ṃ) kārayed evaṃ pipilasya mahāphalaṃ । vṛkṣadvayaṃ pratīcyān tu maṇḍapaṃ kārayec chubhaṃ । *etc.*

F. 65b:—iti gṛhyapariśiṣṭe kārikāyāṃ Śāṭyāyaniproktasarvāriṣṭaśānti ॥

F. 66b:—iti gṛhyapariśiṣṭe kārikāyāṃ Raurukiṇā viracitavidhurāgnisandhānaṃ ॥

F. 70:—iti Śaunakoktasarppaśāntis samāptā ॥ sarpaśāntihomamantraḥ । *etc.*

It breaks off (f. 70b) with the words:—kāyāntarārjjitan doṣaṃ kālarūpī vyapohatu svāhā । suryyāyedaṃ ॥ om ॥

(2)

The *Sārarahasyacāturvarṇakramavibhāga,* a treatise on civil law, extracted from *Vaidyanātha Dīkṣita's* work (*Smṛtimuktāphala?*).

It begins:—gurubhyo namaḥ । abhiṣekādiguṇayuktasya nṛpasya prajāpālanan dharmmaḥ । tac ca duṣṭanigraham antareṇa na saṃbhavati । duṣṭaparijñānañ ca na vyavahāreṇa vineti vyavahāradarśanaṃ aharahaḥ karttavya(m) ity uktaṃ (।) vyavahārān nṛpaḥ [।] paśyet sabhyaiḥ parivṛtonvaham iti । sa ca vyavahāraḥ kīdṛśaḥ । *etc.*

F. 10b:—iti vyavahāramātraprakaraṇaṃ ।

It ends:—ātmasamīpaṃ netavyaḥ mocanīya ity artthaḥ । evañ cāturvarṇakramā vicāryyāḥ ॥ iti Vaidyanāthadīkṣitīyoddhṛtasārarahasyacāturvarṇakramavibhāgas samāptaḥ ॥ śrīgurubhyo namaḥ ॥ śubham astu ॥

92.

Whish No. 91.

Size: $15\frac{3}{8} \times 1\frac{7}{8}$ in., (2) + 172 + 50 + (3) + 2 + (1) leaves, 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1831. In the colophon, containing the date, 'Svabhānu' seems to be meant for 'Subhānu'. The Subhānu year immediately preceding 1831 is A. D. 1823/24, but the MS. was probably written in A. D. 1763/64.

Scribe: Veṃkuśā, a lady of Śekharipattana (?)

Character: Grantha.

(1)

The *Bhāṭṭadīpikā,* a Commentary on *Jaimini's Mīmāṃsādarśana,* by *Khaṇḍadevamiśra,* a pupil of *Viśveśvara,* Adhyāyas I—VI, and XI—XII. Our MS. begins with the first Sūtra of Jaimini, while the MSS. described by Hall p. 179; Aufrecht-Oxford p. 353; Burnell, Tanjore p. 83b; Ind. Off. IV, pp. 704 seqq.; and Mitra, Notices, vol. VII, p. 271 (No. 2521) begin with the second Pāda of the first Adhyāya.

It begins: — om Viśveśvaraṃ gurun natvā Khaṇḍadevas satām mude । tanute tatprasādena saṃkṣiptāṃ bhāṭṭadīpikāṃ ॥ iha khalu nikhilapumartthān artthasādhanau dharmmādharmmau sāṃgopāṃgavedāddhyayanaikasamadhigamyau tac ca vicāram antareṇa na bhāvyāyālam iti tatpradarśśanāya paramakāruṇiko bhagavāñ Jaiminir ācāryyas sakalavidyopakāridharmmamīmā(ṃ)sāṃ athāto dharmmajijñāsety ārabhya vidyate vānyakālatvād yathā yājyā saṃpraiṣa ityantais sūtrair bañca(read °ḥ pañcā?)dhikaraṇagarbhitāṃ ṣoḍaśalakṣaṇīm abhyarhitāṃ vidyāṃ prakaṭīcakāra । adhikaraṇan tu vedavat ṣaḍaṃgaṃ । yad āhuḥ viṣayo viśayaś caiva pūrvapakṣas tathottaraṃ । saṃgatiś ceti pañcāṃgaṃ prāñcodhikaraṇaṃ viduḥ iti prayojanañ ceti **** (blank) saṃgatiprasaṃgādibhedāt bahuvidhā । tatredam ādyam adhikaraṇaṃ athāto dharmmajijñāsā । (I, 1, 1.)

F. 18b:—iti śrī-Khaṇḍadevaviracitāyāṃ bhāṭṭadīpikāyāṃ prathamasyāddhyāyasya caturtthaḥ pādaḥ ॥ ạddhyāyaś ca saṃpūrṇaḥ ॥

The 2nd Adhyāya ends f. 38, the 3rd Adhyāya f. 98, the 4th A. f. 120, the 5th A. f. 138b, the 6th A. f. 172.

Then begins the 11th Adhyāya (with a new foliation).

The 12th Adhyāya begins f. 27b.

It ends (f. 50) with the explanation of the Sūtras XII, 4, 41 sqq.:—prabhutvāt ॥ prasaṃgāt brāhmaṇasyaivārtvijyam uta trayāṇām api varṇānām iti cintāyāṃ . . . brāhmaṇasyaivārtvijyam iti siddhaṃ । tad evan nirūpitau dvādaśabhir addhyāyair ddharmmādharmmau ॥ iti śrī-Khaṇḍadevamiśraviracitāyāṃ bhāṭṭadīpikāyāṃ dvādaśasyāddhyāyasya caturtthaḥ pādaḥ ॥ addhyāyaś ca samāptaḥ ॥ hariḥ om ॥

The scribe's colophon:—aṃbhomuksamaye svabhānuśaradi vṛkṣe kumāryyāhvaye (dutthe māsi kanyā, written underneath the last three words) citrābhe prathamā tithāv anasite pakṣe dine dyomaṇeḥ । bhāṭṭaprākpadadīpikaṃ samalikhac chrī-Veṃkuśā strī sudhī śrīmacchekharipattanottamaśiroratnāyamāṇo cirāt ॥ om ॥

(2)

F. 50b contains the following eight stanzas, called *Brahmānubhavāṣṭaka:*—ātmavadhūjanakāṃkṣāśūnyo hy ātmatanūbhavakāṃkṣāśūnyaḥ । ātmaniketanakāṃkṣāśūnyas tuṣyati tuṣyati tuṣyaty eva । param eva paran nāparam evaṃ prabalānubhavadyotitabuddhiḥ । upasaṃsāraṃ saṃprati hitvā hṛṣyati hṛṣyati hṛṣyaty eva । prakṛtipumaikye dṛśyaṃ sarvaṃ sphurati carācararūpaṃ viśvaṃ । iti medhāvī jīvanmuktiṃ gacchati gacchati gacchaty eva । tatvam asi śrutilakṣyam vastu jñātvā sohaṃ soham itīvā । vāgvṛtter yyo lakṣyaṃ kurvan dīvyati dīvyati dīvyaty eva । satyaṃ jñānaṃ śuddham anantaṃ brahmaivāhaṃ tad ahan tv eva । iti saṃskṛtabuddhi[1]s sarvaṃ paśyati paśyati paśyaty eva । ātmānātmavicāre sāddhye sādhanahīno mūḍho jantuḥ । iha saṃsāre pārāvāre muhyati muhyati muhyaty eva । kiṃ vā jñānaṃ kim ivājñānaṃ bhedo yasya na yāto jantoḥ । prajñānaśrutiviṣayatvaṃ syāt iti vai manye manye manye । sārāsāravivekī dehī dehājñānaṃ bhitvān(u)hāya । brahmajñāne yatate yady api duḥkhan naṣṭan naṣṭan naṣṭaṃ ॥ iti brahmānubhavāṣṭakaṃ samāptaṃ ॥ om ॥

(3)

Two leaves at the end of the volume contain Paradigms of Conjugation, beginning:—śapi । bhū sattāyāṃ । edha vṛddhau । ḍupacaṣ pāke । pacati pacata ity ādi । liṭi । pecitha । papaktha । *etc.*, and ending:—luṅi acūcurat acūcurata । luṭi corayitety ādi । pāla rakṣaṇe arcca pūjāyāṃ pūrvavat ॥ luṅi ārccicat ārccicata ।

93.

Whish No. 92.

Size: $13\frac{7}{8} \times 2\frac{1}{4}$ in., (2) + 248 + (2) leaves, from 12 to 14 lines on a page.

Material: Palm leaves.

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[1] (rlloko dīvyati dīvyati) inserted, but crossed out.

Date: Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.
Character: Grantha.

The *Bhāṣyaratnaprabhā*, a Commentary on *Śaṅkara's Bhāṣya* on *Bādarāyaṇa's Vedānta-Sūtras*, by *Govindānanda*, a pupil of *Gopāla Sarasvatī*. The name of Govindānanda is given in the colophons at the end of I, 1; II, 2; 3; 4; IV, 4, while in the colophon at the end of the first Adhyāya *Rāmānanda*, the pupil of Govindānanda, is mentioned as the author of the work. In the Berlin MS. (described by Weber-Berlin I, p. 177) Pādas 3 & 4 are marked by 'Rāmānandi' in the margin. According to Hall p. 89 (see also p. 202) the real author of the work is Rāmānanda Sarasvatī, who dedicated his work to his Guru Govindānanda. But it seems, we have to distinguish between the original Bhāṣyaratnaprabhā by Govindānanda (as printed in the edition of the Vedānta-Sūtras, Bibl. Ind.), and a Ṭippaṇa or brief notes on it, by Rāmānanda. (See Ind. Off. IV, p. 724.) Our MS. might be described as containing 'Rāmānanda's adnotated edition of Govindānanda's Bhāṣyaratnaprabhā'. See also Aufrecht CC. p. 386, and above No. 78 (1).

It begins:—oṃ śivāya parabrahmaṇe namaḥ । avighnam astu । śrīgurucaraṇāravindābhyān namaḥ । yam iha kāruṇikaṃ śaraṇaṃ gatopy arisahodara āpa mahat padaṃ । tam aham āśu hariṃ varam āśraye janakajāṃkam anantasukhākṛtiṃ । Vibhīṣaṇorisahodaropīty anvayaḥ । śrīgauryyā nikhilārtthadān(read °dan) nijapadāṃbhojena muktipradaṃ praudhaṃ vighnavanaṃ harantam anaghaṃ śrīḍuṃḍhituṇḍāsinā । vande, *etc.* ... śrīmat-Gopālagīrbhiḥ prakaṭitaparamādvaitabhāsāsmitāsya-śrīmat-Govindavāṇīcaraṇakamalago nirvṛtohaṃ yathāḷiḥ । mokṣapuryyāṃ śrīkāñcyāṃ śrīkāmākṣīdattaṃ pāyasaṃ devair api stutaṃ prājyaṃ saṃpūrṇaṃ prakṛṣṭājyayuktaṃ vā yat bhojyam annaṃ tenātipūjyā । śrī-Śivarāmayoginaḥ kiñca śivaś cāsau rāmaś ceti svanāmnā śrīgaurīnāyakayoḥ abhedaṃ prakaṭayanti tebhyo gurubhyo labdhātmabodho yaiḥ śrīmat-Gopālasarasvatībhiḥ tair ity artthaḥ । śrī-Śaṃkaraṃ bhāṣyakṛtam praṇamya Vyāsaṃ

hariṃ sūtrakṛtañ ca kurve | śrībhāṣyatīrtthe parahaṃsatuṣṭyai vākjalā(read °jāla)bandhacchidam abhyupāyaṃ | atra bhāṣye, *etc.*... ahaṃ brahma nirbhayaṃ || oṃ || iha khalu svāddhyāyoddhyeta(vya) iti, *etc.* See edition of the Vedāntasūtras, Bibl. Ind., p. 1 sq.

F. 54:—śrīmatparamahaṃsaparivrājakācāryyaśrī-Govindānandabhagavatkṛtau śārīrakamīmāṃsakāvyākhyāyāṃ bhāṣyaratnaprabhāyāṃ prathamāddhyāyasya prathamaḥ pādaḥ ||

I, 2 ends f. 64b, I, 3 f. 85b.

F. 100:—iti śrīparamahaṃsaparivrājakācāryyaśrī - Govindānandabhagavacchiṣya - Rāmānandakṛtau śārīrakamīmāṃsāvyākhyāyāṃ bhāṣyaratnaprabhābhidhāyāṃ prathamasyāddhyāyasya caturtthapādaḥ || addhyāyaś ca samāptaḥ ||

II, 1 ends f. 118b, II, 2 f. 146b, II, 3 f. 166b, II, 4 f. 173b, III, 1 f. 179, III, 2 f. 189b, III, 3 f. 220, III, 4 f. 231, IV, 1 f. 237, IV, 2 f. 241, IV, 3 f. 245b.

It ends (f. 248b):—atoktadoṣośakyasya[1] eṣa hy eveti śāsanāt || iti śrīparamahaṃsaparivrājakācāryyaśrī - Govindānandabhagavatkṛtau bhāṣyaratnaprabhāyāṃ caturtthasyāddhyāyasya caturtthaḥ pādaḥ | addhyāyaś ca samāptaḥ || oṃ śivāya parabrahmaṇe namaḥ |

94.

WHISH No. 93.

Size: $14\frac{1}{8} \times 1\frac{7}{8}$ in., (2) + 62 + 54 + 67 + (2) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Dvaidhasūtra,* a portion of *Bodhāyana's Śrautasūtra,* in 4 Praśnas. MS. No. 1571 in Mitra, Notices IV, p. 146 contains Praśnas 3, 4 and 5. But Burnell, Tanjore p. 20a only gives 4 Praśnas, like our MS. Cf. Mitra, Notices X, p. 266 (No. 4159).

It begins:—katham u khalūpavasatha iti vijānīyāt sandhya svid evopapādyātho *** *** *** (blank) lusandher

[1] Ed.: ato'tra doṣo'śaṅkhyaḥ syād.

upapādanan nanu khalu sandhyāsūpapādaya iva sarveṣān tv eva sandhyāsu ha smāha Bodhāyano yatraitad u pavatostam ita āditye purastāt candram ālohīti, *etc.*

F. 22:—dhenuṃ vānaḍvāhaṃ vā dadyād iti Bo+nonyad vai kathana iti Śālīkiḥ ॥ 33 ॥ iti dvaidhe prathamaḥ praśnaḥ ॥ śrīmad-Yajñeśvarāya namaḥ ॥ hariḥ om ॥ cāturmmāsyāni vyākhyāsyāmas, *etc.*

F. 37b:—pratijuhuyād iti Bo+no na pratijuhuyād iti Śālīkiḥ ॥ 27 ॥ iti dvaidhe dvitīyaḥ praśnaḥ ॥ . . . athātognikalpaṃ vyākhyāsyāmaḥ, *etc.*

F. 49b:—kuryyād iti Bo+no na kuryyād iti Śālīkiḥ ॥ 21 ॥ dvaidhe tṛtīyaḥ praśnas samāptaḥ ॥ . . . athāta iṣṭikalpaṃ vyākhyāsyāma sva hasmā+neḥ, *etc.*

It ends (f. 62b):—nityāni ca dadyād iti Bodhāyana etāny eveti Śālīkir ety anye ceti Śālīkiḥ ॥ 18 । dvaidhe caturtthaḥ praśnaḥ ॥ samāpto dvaidhaḥ ॥ śrī-Kāṇvāya Bodhāyanācā(ryā)ya namaḥ ॥ śubham astu ॥

2—3.

Two fragments of the *Mahāgnisarvasva,* a Commentary on the *Agnikalpasūtra, Dvaidhasūtra,* and *Karmāntasūtra* of *Bodhāyana's Śrautasūtra,* (by *Vāsudeva Dīkṣita*). I could not find the author's name in the MS., but see Burnell I.O. p. 27 sq., Hultzsch II, p. 74 (No 695). The Oxford MS. Sansk. d. 13 contains a complete copy of the work in 19 Adhyāyas.

It begins:—Bodhāyanaṃ praṇamyāgneḥ kalpasūtraṃ yathāmati । dvaidhakarmmāntasūtrābhyāṃ saha vyākhyāsyatetarāṃ । agner anārabhyādhītatvād adhītānāñ ca prakṛtagāmitvadīkṣādiṣu saṃbandhān darśapūrṇamāsayoś ca dīkṣādyabhāvāt jyotiṣṭomāṃgatāddhyavadhīyate dīkṣādibhir jyotiṣṭomāṃgaṃ prasiddhan tatsaṃbandhognau bhavati, *etc.*

F. 19b:—iti mahāgnisarvasve prathamoddhyāyaḥ ॥

F. 28:—iti mahāgnisarvasve dvitīyoddhyāyaḥ ॥ om ॥

F. 35b:—atheṣṭakānāṃ karaṇāni vakṣyāmaḥ, *etc.*

F. 40:—atha gārhapatyaciter iṣṭakāḥ ॥

It breaks off (f. 54) with the following words:—ādyentye ca dīkṣādivaseṣu viṣṇukramavātsaprasamuccayaḥ maddhyadivaseṣu vyatyāsena iti Śālīkimataṃ । sāgnicitye kratau saṃvatsaran tisraḥ ṣaṭ dvādaśa vā dīkṣā iti dīkṣākalpavyavasthitāḥ ekacarā didīkṣākalpās tatra na bhavanti tasmāt.

Then the second fragment (with a new foliation) begins (f. 1):—cita śrayaddhvan tayā deva tayāṃgi+sīdateti । agnikṣetrasya bahiḥ parita ucchritāś śarkarāḥ ... anuvyūhati ॥ vyākhyātaṃ gārhapatyacitau ॥ mahāgnisarvasve saptamoddhyāyaḥ ॥

F. 12:—iti mahāgnisarvasve navamoddhyāyaḥ ॥

F. 42:—iti mahāgnisarvasve caturdaś[y]oddhyāyaḥ ॥

F. 58b:—iti mahāgnisarvasve ṣoḍaśoddhyāyaḥ ॥

It breaks off (f. 67b) with the words:—sruvāhutyo karaṇa iti kuryyād iti Bodhāyano na kuryyād iti Śālīkiḥ atha sruci caturgṛhītaṃ gṛhītvājyasya pūrṇāṃ sruvañ juhoti sapta te agna iti ājyasya pūrṇām iti punarvacanaṃ caturtthe sruve yathā sruk pūrṇā bhavati tathā prabhūtam ānayatīty eva.

95.

Whish No. 94.

Size: $14\frac{1}{4} \times 1\frac{7}{8}$ in., (2) + 187 + (2) leaves, from 10 to 13 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be 100 or even 150 years older.

Character: Grantha.

(1)

The *Paribhāṣārthasaṃgraha,* a Commentary on the *Paribhāṣās* to Pāṇini's Grammatical Sūtras, by *Vaidyanātha Śāstrin,* the son of *Ratnagiri Dīkṣita* (ff. 1—55). See Hultzsch II, p. 122 (No. 1254, see also No. 1058). The arrangement of the Paribhāṣās is somewhat similar to that in Sīradeva's Paribhāṣāvṛtti. See The Paribhāṣenduśekhara ed. by F. Kielhorn, Part II, pp. 529—537

In Hultzsch I, p. 26 (No. 311) Sīradeva is given as the author of a Paribhāṣārthasaṃgraha.

It begins:—vijeyyānas sadā śaṃbhur jjaṃgacchat girijāṃ mudā | sañcañcurāṇaḥ paśunā tantāntād vāggatiṃ mama | mūrttir yyasya hi Pāṇiniḥ padamahābhāṣyapraban(d)dhā tathā vākyānāṃ kṛd api svadharma[1] vitanute vāg yasya dāsyaṃ sadā | śiṣyā yasya virodhivādimakuṭīkuṭṭākavāgdhāṭikās tasmai mātula-Rāmabhadramakhine bhūyo namo me bhavet ॥ praṇamya paraman devaṃ bhavānīpatim avyayaṃ | kriyate Vaidyanāthena paribhāṣārtthasaṃgrahaḥ ॥ vyākhyānato viśeṣapratipattir nna hi sandehād alakṣaṇaṃ[2] ॥ vyākhyānataḥ vyākhyānād dhetupañcamyantād ādyāditvāt tasiḥ, *etc.*

Ff. 6b, 7:—iti śrīmad-Ratnagiridīkṣitaputrasya Vaidyanāthaśāstriṇaḥ kṛtiṣu paribhāṣārtthasaṃgrahe prathamasyāddhyāyasya prathamaḥ pādaḥ ॥ ekayoganirddiṣṭānāṃ saha vā pravṛttis saha vā nivṛttiḥ[3] ॥

Adhyāya I (in 4 Pādas) ends f. 14; A. II (in 4 Pādas) f. 17b; A. III (in 4 Pādas) f. 22; A. IV (4) f. 25b; A. V f. 26b; A. VI f. 34b; A. VII (4) f. 47b; A. VIII f. 49b.

Last Sūtra (f. 55):—pūrvan dhātus sādhanena yujyate paścād upasargeṇa[4] ॥

It ends (f. 55b):—iti ubhayathā bhāṣye vyavahāro dṛśyate iti ॥ 125 ॥ iti śrīmad-Ratnagiridīkṣitaputra-Vaidyanāthaśāstriṇaḥ kṛtiṣu paribhāṣārtthasaṃgrahe nyāyamūlaparibhāṣā samāptā ॥ hariḥ om ॥ śrīmatgurubhyo namaḥ ॥

(2)

The *Candrikā,* a Commentary on the *Paribhāṣārthasaṃgraha,* by *Svayamprakāśānanda,* a pupil of *Advaitānanda Sarasvatī.* See Ind. Off. II, p. 180 sq. (Nos. 674, 675); Mitra-Bikaner, p. 269 (No. 573).

It begins (f. 56):—natvā gurupadadvandvam saṃsārajaladhiplavaṃ | vyākaromi yathābuddhi paribhāṣārtthasaṃgrahaṃ | granthādau śiṣṭā maṃgalam ācaranti, *etc.*

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[1] For svadharma, the metre requires only two syllables (⏑–).

[2] See Paribhāṣenduśekhara, P. 1.

[3] See Paribhāṣenduśekhara, P. 17.

[4] See Paribhāṣenduśekhara, ed. Kielhorn, II, p. 537.

F. 94b:—iti paribhāṣārtthasaṃgrahe vyākhyāne prathamasyāddhyāyasya tritīyaḥ pādaḥ ॥ sakṛt gatau vipratiṣedhe yat bādhitaṃ tat bādhitam eva ॥

F. 95, Sūtra:—kaluṭ tu muṃ khalarttheṣu vāsarūpavidhir nnāsti ॥

F. 96b, Sūtra:—sāṃpratikābhāve bhūtapūrvagatiḥ ॥

F. 99:—paribhāṣārtthasaṃgrahavyākhyāne tritīyasyāddhyāyasya prathamaḥ pādaḥ ॥ lakṣaṇapratipadoktayoḥ *etc.*

F. 113:—iti śrīparamahaṃsaparivrājakācāryyasarvatantrasvatantraśrīmad-Advaitānanda-Sarasvatī-caraṇāravindabhṛṃgāyamāṇasya śrīmat-Svayaṃprakāśānandasya kṛtau paribhāṣārtthasaṃgrahavyākhyā(yā)ñ candrikāyāṃ caturtthasyāddhyāyasya caturtthaḥ pādaḥ ॥ samāptaś cāddhyāyaḥ ॥ grahaṇavatā prātipadikena tadantavidhis tāsti ॥

Adhyāya VI ends f. 136; A. VIII ends f. 172.

Last Sūtra (f. 186):—pūrvan dhātus sādhane yujyate paścād upasargeṇa ॥

It ends (f. 187):—ubhayatheti tathā ca bhāṣyakāravacanaprāmāṇyāt sarveṣṭasiddhir iti bhāvaḥ ॥ iti śrīparamahaṃsaparivrājakācāryyasarvatantrasvatantraśrīmad-Advaitānanda-Sarasvatī-caraṇāravindabhṛṃgāyamāṇasya Svayaṃprakāśānandasya kṛtiḥ paribhāṣārtthasaṃgrahavyākhyā candrikā saṃpūrṇā ॥ hariḥ om ॥

A later hand has written on f. 187b:—iti mīmāṃsāśāstre pūrvamīmāṃsā saṃpūrṇā ॥

96.

Whish No. 95.

Size: $12\frac{3}{4} \times 1\frac{7}{8}$ in., (2) + 83 + 15 + (2) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Candrajñānāgamasaṃgraha* (Tantra) in 15 Paṭalas.

It begins:—śrīśivaḥ । athātas saṃpravakṣyāmi tripurāṇḍasya lakṣaṇaṃ । yad uktaṃ pūrvam astīti śāktam aṇḍaṃ hiraṇmayaṃ । asti bālārkakoṭyābhan tripurāṇḍaṃ hiraṇmayaṃ । rathākāram mahad divyaṃ samānānte tu saṃsthitaṃ । *etc.*

F. 1 marg.:—prathamapaṭalaṃ । ṣaḍāmnāyalakṣaṇaṃ ।

Ff. 10b, 11:—iti candrajñānāgamasaṃgrahe purāṇḍalakṣaṇe ṣaḍāmnāyalakṣaṇan nāma prathamaḥ paṭalaḥ ॥

Paṭala II (tripurāṇḍalakṣaṇe pīṭhalakṣaṇam) ends f. 20b; P. III (śrīpurāṇḍalakṣaṇe śrīcakralakṣaṇam) f. 41b; P. IV (tripurāṇḍalakṣaṇe śrīcakrāntarāḷadevatāpratipādanam) f. 45; P. V f. 49b; P. VI (śrīvidyāsandhyānuṣṭhānam) f. 50b; P. VII (śrīvidyā[n]nyāsa) f. 52b; P. VIII (śrīvidyājapakalpaḥ) f. 55b; P. IX (pūjādeśakālanirūpaṇam) f. 57; P. X (cakrārādhanaphalam) f. 63; P. XI f. 67; P. XII f. 69; P. XIII (śāktasamayadīkṣāvidhānam) f. 75; P. XIV (dīkṣāvidhiḥ) f. 79.

It ends (f. 83b):—vidyāmantrarahasyajñasaṃbhogān muktim āpnuyāt ॥ iti candrajñānāgamasaṃgrahe rahasye mantrārtthapratipādanan nāma pañcadaśaḥ paṭalaḥ ॥ hariḥ । oṃ ॥ śrīparāṃbāyai namaḥ ॥ śrīpūrṇānandanāthānte ॥ hariḥ om ॥ yādṛśaṃ pustakan dṛṣṭvā, *etc.*

(2)

The *Kauḷādarśatantra,* by *Viśvānandanātha.* See Aufrecht CC. s. vv. kauladarśana, kaulācāra, and kaulādarśa.

It begins:—natvā śrīgurupādukāñ ca vaṭukaṃ vāṇīñ ca vighneśvaraṃ kāmeśan tripurāṃ parāṃ bhagavatīṃ devīṃ śukaśyāmaḷāṃ । vakṣye kauḷikadhūrttaḍāṃbhikaśaṭhādīnāṃ kuḷajñāni nāmācārasya ca lakṣaṇāni vilasat satkauḷikānāṃ kramāt ॥ kauḷāgamatantrārtthān saṃgṛhya śrīkuḷārṇavārtthāṃś ca । kauḷādarśaṃ kurute Viśvānando hitāya kauḷavidāṃ ॥

It ends:—śrīmad-Viśvānandanāthapraṇītaṃ kauḷācārāśeṣadharmaprakāśaṃ । kauḷādarśaṃ kauḷaśāstrānusāraṃ kauḷācāryyās samyag ālokayantāṃ ॥ iti śrī-Viśvānandanāthaviracitakauḷādarśatantraṃ saṃpūrṇaṃ ॥ śrīmahātripurasundaryyai namaḥ ॥ śubham astu ।

97.

WHISH No. 96.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., (2) + 71 + (2) leaves, 7 or 8 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

The *Prapañcasārasārasaṃgraha,* an abstract of *Śaṅkara's Prapañcasāra.* Incomplete. The author of the abstract is *Gīrvāṇendra Sarasvatī,* pupil of *Viśveśvara Sarasvatī,* who was a pupil of *Amarendra Sarasvatī,* see Burnell, Tanjore, p. 207b; Stein-Jammu, p. 232.

It begins:—oṃ agajānanapatmārkaṃ gajānanam aharnniśaṃ | anekadantaṃ bhaktānāṃ ekadantam upāsmahe | on natvā śrī-Śaṃkarācāryyam Amarendrayatīśvaraṃ | kurve prapañcasārasya sārasaṃgraham uttamaṃ | tatra prapañcasāre yad yac Chaṃkarācāryyair uktam mantrayantraprayogādi tat sarvam api sārataram eva tathāpīdānīm mandaprajñāvatā vistaraśo jñātum anuṣṭhānañ (read °ātuñ) cāśakyatvād atyantopakārakatvena yat sārabhūtan tad alpagranthenaiva yathā [|] sarvamantrayantratantrasāragrahaṇaṃ syāt tathā [|] sarvatas sāraṃ gṛhītvā mayā satsaṃpradāyasarvasvābhidhavyākhyānoktamārgeṇa vakṣyate (|) tatra punaḥ prasaṃgāt tatra tatra mantrakalpāntare mantrasārakramadīpikā Sanatkumārī[r]yyaśāradātilakamantradevatāprakāśikādau yad yan mantrayantrādy uktaṃ | tad api kiñcit kiñcid vakṣyate | tatra prapañcasāre [|] prathaman tāvat kṣīrābdhau, *etc.*

It breaks off with the following words:—evan dhyātvā nyaset | oṃ hrīṃ aṃ nārāyaṇañ jyotir ahaṃ parajyotiṣi juhomi haṃssohaṃ svāhā namaḥ hrīm ā 3 m.

98.

WHISH No. 97.

Size: $10\frac{1}{8} \times 1\frac{3}{4}$ in., (1) + 133 + (1) leaves, from 7 to 9 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

(1)

The *Dakṣiṇāmūrtisaṃhitā*, in 43 Paṭalas (ff. 1—111), described as a 'Kaulaśāstra' by Mr. Whish.

It begins:—dvitīyena caturtthena ṣaṣṭhenārkeṇa sundarī । indreṇa candrakalayāvidyāṃ saṃbhedya ca svaraiḥ । ṣaḍaṃgāni nnyajen mantrī hṛc chiraś ca śikhā(ṃ) tathā । kavacan netram astrañ ca namaḥ svāhā krameṇa ca । vaṣaṭ vauṣaḍ astrañ ca phaḍ ebhis saha vinyaset । *etc.*

F. 2:—iti śrīdakṣiṇāmūrttisaṃhitāyāṃ ekākṣaralakṣmīpūjāvidhiḥ paṭalaḥ prathamaḥ ॥

It ends (f. 111 b):—tasya sāṃvatsarī pūjā śrīvidyādhiṣṭhitā bhavet ॥ iti śrīdakṣiṇāmūrttisaṃhitāyāṃ madanā(read damanā?)ropaṇanaimittikavidhānan nāma tricatvāriṃśatpaṭalaḥ ॥ iti dakṣiṇāmūrttisaṃhitā saṃpūrṇā ॥ śubham astu ॥

(2)

The *Kumārasaṃhitā*, in 10 Adhyāyas (ff. 112—133), described as a 'Kaulaśāstra' by Mr. Whish.

It begins (f. 112):—śrīgurubhyo namaḥ । gurumūrttir aṃbikāṃ śrīkṛṣṇaṃ śrīsāṃbadakṣiṇāmūrttiṃ vande vināyakaṃ kāṃ vāṇīṃ sundaramūrttiṃ dharaṇīṃ śrīsamastāyudhasaṃpūrṇaṃ ṣaṭbhujañ cādayānvitaṃ । adhastād vanitākāram ādyam vande gajānanaṃ । rañjitādrivare ramye munivṛndaniṣevite । kalpadrumaiḥ parivṛte śikhare hemabhūṣite । ratnastaṃbhasahasrais tu śobhite ratnamaṇḍape । ratnasiṃhāsanārūḍhan devyā saha maheśvaraṃ । draṣṭuṃ samāgato brahmā praṇipatya kṛpānidhiṃ । baddh[v]āñjaliputo bhūtvā tuṣṭāva parameśvaram । brahmā । namaś śivāya devāya, *etc.*

F. 113 b:—iti śrīkumārasaṃhitāyāṃ sadāśivabrahmasaṃvāde vidyāgaṇeśamantroddhāran nāma prathamoddhyāyaḥ ।

F. 129:—iti śrīvidyāgaṇapatikalpe rahasyāgame saṃgrāmavijayo nāma aṣṭamoddhyāyaḥ ॥

It ends (f. 133):—kim atra bahunoktena sarvān kāmān avāpnuyāt ॥ iti śrīkumārasaṃhitāyāṃ rahasyātirahasyan nāma daśamoddhyāyaḥ ॥ śrīgurubhyo namaḥ ॥ *etc.*

99.

Whish No. 98.

Size: $12\frac{3}{4} \times 1\frac{3}{4}$ in., 100 + 68 + 65 leaves, 8 or 9 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

(1)

A Commentary on a *Manual of Śrauta Rites,* viz. New and Full Moon Sacrifices (darśapūrṇamāsau), Laying of the Fire (ādhāna), and Animal Sacrifice (paśubandha), according to the school of *Āpastamba* (ff. 1—100).

It begins:—athāto darśapūrṇamāsau vyākhyāsyāmaḥ । prātar agnihotraṃ hutvā darbheṣv āsīno darbhān dhārayamāṇaḥ patnyā saha prāṇān āyamya saṃkalpaṃ karoti । darśśena yakṣye । anunirvāpyaindravaimṛdhena saha pūrṇamāsena yakṣye । tena parameśvaraṃ prīṇayāni । darbhān nirasyāpa upaspṛśya । vidyud asi + paimi । dviḥ । apa upaspṛśya । yakṣyamāṇopa upaspṛśati tad idaṃ sarvayajñeṣūpasparśanaṃ bhavati । *etc.*

F. 17b:—prathamaḥ praśnas samāptaḥ ॥ śrīkṛṣṇāya namaḥ ॥ dev[y]asya tvā + mādade । sphyam ādāya । indrasya bāhur asi dakṣiṇas, *etc.*

F. 35b:—dvitīyapraśnas samāptaḥ ॥ iḍām eke pūrvaṃ samānanti prāśitram eke prāśitrapātra upastīryya, *etc.*

F. 49b:—tṛtīyaḥ praśnas samāptaḥ ॥ . . . atha yajamāno dakṣiṇe vedyante dakṣiṇena padā caturo viṣṇukramān prācaḥ krāmaty uttaram uttarañ jyāyāṃsaṃ । *etc.*

F. 56b:—atha nakṣatrāṇi । *etc.*

F. 71:—hariḥ oṃ ॥ śubham astu ॥ (71b:) ādhānaṃ trividhaṃ somapūrvaṃ homapūrvam iṣṭipūrvañ ceti । *etc.*

F. 76b:—hariḥ oṃ ॥ paśubandhaprayoga ucyate । prāvṛtpaurṇamāsyām amāvāsyāyāṃ vā prātar agnihotraṃ hutvā, *etc.*

It ends (f. 100):—sarasvatī । idaṃ haviḥ । sarasvān idaṃ haviḥ । agnabhagī (read agnir?) idaṃ haviḥ । devā ājyapā ity ādi sarvaṃ samānaṃ ॥ hariḥ oṃ *etc.*

(2)

Text of the Manual of Śrauta rites, on which the preceding work is the commentary (ff. 1—28).

It begins:—athāto darśśapūrṇamāsau vyākhyāsyāmaḥ । prātar agnihotraṃ hutvā । darbheṣv ā+patnyā saha prāṇān āyamya । darśena yakṣye । anunirvāp(y)aindravaimṛdhena saha paurṇamāsena yakṣye । vapanaṃ । vidyud asi +paimi । dviḥ apa upaspṛśya । asyām iṣṭyām addhvaryyun tvāṃ vṛṇīmahe । *etc.*

F. 17b:—caturtthaḥ praśnas samāptaḥ ॥ ādhānaprayoga ucyate । uktanakṣatreṣu brāhmaṇādayognīn ādadhīran । *etc.*

F. 23b:—paśubandhaprayoga ucyate । prāvṛtpaurṇamāsyām amāvāsyāyāṃ vā (prā)tar agnihotraṃ hutvā, *etc.*

F. 28:—ayan te yonir iti punar agniṃ samāropyāgnyagāraṃ prāpya mathitvāyatane nidhāya । upāvarohya । dhṛṣṭyādānādi samānaṃ ॥ hariḥ om ॥ śubham astu ॥

(3)

A Manual of Śrauta rites, viz. the Agniṣṭoma, according to the school of Āpastamba.

F. 28b begins:—prātar agnihotraṃ hutvā prāṇān āyamya saṃkalpaṃ karoti । tripūrṣasomapīthavicchedaprāyaścittārttham aindrāgnaṃ paśun daurbrāhmaṇyanirharaṇārttham āśvinaṃ paśuñ cāgniṣṭomīyasyopālabhyau kurvan somena yakṣye । jyotiṣṭomenāgniṣṭomena rathantarasāmnaikaviṃśatidakṣiṇena tena parameśvaraṃ prīṇayāni । vidyud asi+mi dviḥ । *etc.*

F. 48b:—patnīsaṃyājāntognīṣomīyas santiṣṭhate ॥ hariḥ oṃ ॥ ye devā manojātā iti vratayati । āgnīddhre havirddhāne vā yajamānañ jāgarayanti, *etc.*

It ends (f. 68):—vācaspataye brahmaṇa idaṃ । tam agniṃ parityajya । sāyam agnihotraṃ (ju)homi । dhṛṣṭyā dānādi mārjjani (?) nāntaṃ kāle prātarhomas santiṣṭhategniṣṭomaḥ ॥ hariḥ om ॥ *etc.*

(4)

A Commentary on the preceding work.

It begins:—oṃ kratusaṃkalpakāle । hotā । ko yajñaḥ ।

ṛtvijaḥ । kā dakṣiṇeti prativacanaṃ brūyāt । mahan me voco bhargo me voco yaśo me voca stomam me vocaḥ kḷptim me voco bhaktim me vocas sarvam me voca iti[1] japitvā । sa vṛto japet । agniṣ te hotā, *etc.*

F. 28b:—ity āgneyakratu(ḥ) samāptaḥ ॥ athoṣasyaḥ । *etc.*

It ends (f. 65b):—vācaspatinetyādi । iḷāntā santiṣṭhate । ayāś cetyādi saṃsthājapas santiṣṭhategniṣṭomogniṣṭomaḥ[2] ॥ hariḥ । om ॥ śrīgurubhyo namaḥ ॥

100.

Whish No. 99.

Size: $18\frac{1}{4} \times 1\frac{7}{8}$ in., 37 + 12 + 13 + 29 leaves, from 6 to 9 (in the last part from 10 to 13) lines on a page.

Material: Palm leaves.

Date: The Siddhārthin year in which the MS. was written (see below) may correspond to A. D. 1679—80 or A. D. 1739/40.

Scribe: Śeṣādri Sūri. See No. 34.

Character: Grantha.

(1)

The *Tarkaparibhāṣā*, by *Keśavamiśra* (ff. 1—30). See Ind. Off. IV, p. 605 sq.

It begins:—bālopi yo nyāyanaye praveśam alpena vāñchaty alasaśrutena । saṃkṣipya yuktyanvitatarkkabhāṣā prakāśyate tasya kṛte mayaiṣā । pramāṇaprameyasaṃśayaprayojanadṛṣṭāntasiddhāntāvayavatarkkanirṇayavādajalpavitaṇḍāhetvābhāsacchalajātinigrahasthānānān tatvajñānān niśreyasādhigama iti nyāyasyādimaṃ sūtraṃ । asyārtthaḥ । pramāṇādiṣoḍaśapadārtthānān tatvajñānān mokṣaprāptir bhavatīti । *etc.*

It ends (f. 30):—etāvataiva bālavyutpattisiddheḥ । iti Keśavamiśreṇa viracitā tarkkaparibhāṣā samāptā ॥ yādṛśam grantham ālokya, *etc.* . . . siddhārtthyākhye tu varṣesmin bhāskare siṃhasaṃsthite । likhitaṃ paribhāṣākhyam grantham Śeṣādrisūriṇā ॥

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[1] Cf. Āp. Śraut. X, 1, 4.

[2] Cf. Āp. Śraut. XIII, 25, 10.

(2)

Fragment of the *Tarkabhāṣāprakāśikā*, a Commentary on *Keśavamiśra's Tarkaparibhāṣā*, by *Cinnambhaṭṭa*. (ff. 30b—37). See Aufrecht-Oxford, nr. 606. Burnell, Tanjore p. 112b.

It begins (f. 30b):—om sakṛn natvāpi yaṃ loko labhate śāntisampadaḥ । sa naḥ pāyād apāyebhyaḥ yogānandanṛkesarī । cikīrṣitasya granthasya niṣpratyūhaparipūraṇāya śiṣṭācārapariprāptam viśiṣṭeṣṭadevatā[na]praṇāmam manasi nidhāya cikīrṣitam pratijānīte bālopīti । *etc.*

It breaks off (f. 37) with the words:—lakṣye tv apy avarttanaṃ asaṃbhavaḥ । yathā gor ekaśaphatvaṃ । kratvantarvarttadhī (?).

(3)

The *Kārakavāda*, by *Jayarāma Bhaṭṭa Ācārya* (ff. 1—12).

It begins:—natvā viṣṇoḥ padāṃbhojañ Jayarāmas samāsataḥ । karoti kārakavyākhyām iha saṃkhyāvatām mudā । atra kāraṇakāni karttṛkarmmakaraṇasampradānāpādānādhikaraṇāni ṣaṭ tatvañ ca na tat kriyānimittatvaṃ caitrasya taṇḍulaṃ pacatīyādau, *etc.*

It ends (f. 12):—tatra saptamīti tat sūtrārttha ity adoṣaḥ ॥ iti śrī-Jayarāmabhaṭṭācāryyaviracita-kārakavādas samāptaḥ ॥ namas te śārade devi kāśmīrapuravāsini । tvām ahaṃ prārtthayiṣyāmi vidyādānan tu dehi me ॥ hariḥ oṃ ॥

(4)

The *Vādaratnāvalī* (by *Rāma Śāstrin*), a fragment only (ff. 1—13). See Aufrecht CC. p. 562.

It begins:—kavitārkkikasiṃhāya kalyāṇaguṇaśāline śrīmate Veṃkaṭeśāya vedāntagurave namaḥ avighnam astu । bhāṣyaṃ yadābharaṇabhāṣitam eva jātam yatsūtaniśvasitam eva bhavanti vedāḥ । yadvājivāhavaca eva purāṇajālaṃ tam śrīgirīśam aniśaṃ śaraṇaṃ bhajāmi ॥ vāgdevatān namaskṛtya vādibālavinodinīm । vādaratnāvalīṃ kurmmas tarkkabhāṣānusāriṇīm । nanu granthādau maṃgalam avaśyam ācaraṇīyyam । *etc.*

It breaks off (f. 13) with the words:—atas tatkālāvṛttibhāvatvaṃ prāgabhāvatvam iti pūrvoktadoṣābhāvād iti sarvaṃ sustham iti kāraṇatāvādaḥ ॥ nanu yumi miśraṇāmiśraṇayo.

(5)

A fragment of a work on Nyāya, possibly belonging to the *Vādaratnāvalī* (ff. 1—29).

It begins:—pratyakṣanirūpaṇānantaram upajīvyopajīvakabhāvasaṃgatyā anumānaṃ nirūpayituṃ pratijānīte atheti athaśabda ānantaryyavacanaḥ pratyakṣanirūpaṇasyārtthād avadhitvam avagamyata iti ata eva siddhatvam api nirūpyata iti varttamānārtthakalaśaprayogeṇa cānumānanirūpaṇasya sāddhyatvalābhaḥ evañ ca siddhasāddhyasamabhivyāhāre siddhaṃ sāddhyāyopayujyata iti nyāyena malinan te vapu snāyā ity atrevātrāpi pratyakṣānumānanirūpaṇayoḥ upajīvyopajīvakabhāvalābhaḥ, *etc.*

It breaks off (f. 29) with the words:—niścitasāddhyavadvṛttatvāt asādhāraṇyāpattiḥ iṣṭatvāt asādhāraṇasatpratipakṣayor anityatādoṣatvavādināṃ prācāṃ matenaital lakṣaṇād iti.

101.

WHISH No. 100.

Size: $16\frac{1}{4} \times 1\frac{3}{8}$ in., (1) + 70 (numbered as leaves 45—114) + 1 (odd leaf between ff. 81 and 82) + (1) leaves, from 6 to 8 lines on a page.
Material: Palm leaves.
Date: 17th or 18th cent.?
Character: Grantha (one leaf between ff. 81 and 82 in Malayalan).
Injuries: The first two leaves are slightly damaged.

Fragment of a work (probably some Commentary) on Nyāya philosophy.

It begins (f. 45):—yat kiṃcit sāddhyaniṣṭhādheyatvāni rūpakādhikaraṇatvaṃ vā ādye kevalānvayīti kevalānvayisāddhyaka ity artthaḥ avyāpe **** (broken) yatisāddhyaniṣṭheti dvitīyenāne(ne)ti vahnimān dhūmād ity ādau ādye doṣāntaram āha kvacid iti viśiṣṭasattāvān jāter ity ādau sattā-

niṣṭhādheyatvānirūpakatvasya sāmānyādau satvena tatra jātyadhikaraṇatvābhāvasya satvād iti bhāvaḥ । *etc.*

F. 51:—iti pañcalakṣaṇarahasyaṃ ॥ pāribhāṣikam evety evakāreṇa yogānādaras sūcitaḥ, *etc.*

F. 72:—pragalbhīyalakṣaṇam āha sāddhyeti guṇānyatvaviśiṣṭasattāvān jāter ity atra, *etc.*

F. 76:—miśralakṣaṇam eva pariṣkṛtya darśayati keci(t) tv iti sājātyaṃ sādṛśyaṃ, *etc.*

F. 85:—sārvabhaumalakṣaṇe samudāyapadādāne taddoṣāṇām alagnakatety āśayena, *etc.*

F. 102:—ṭipu[1] । sattāvān dravyatvād vahnimān dhūmād ity ādau tādṛśakūṭādhikaraṇajagadvṛttitvasya, *etc.*

F. 106:—ṭipu[1] । atra jalādirūpadravyaṃ na svaśabdārttha । *etc.*

F. 111b:—ṭipu । tatra samavāyena guṇasāmānyābhāvasyotpattikālāvacchedena, *etc.*

F. 112:—kecit tu vyāpya vṛttitvaṃ kiñcid avacchinnavṛttikabhinnatvaṃ *etc.*

It ends (f. 114):—nanu pratiyogitāvacchedakaviśiṣṭajñānaṃ nābhāvapratyakṣamātre hetuḥ idan tv ādinā abhāvapratyakṣe vyabhicārāt na tāvad abhāvapratyakṣaviśeṣe mānābhāvād ata āha viśeṣaṇatāvacchedakaviśiṣṭeti viśeṣye viśeṣaṇam iti nyāyena nābhāvapratyakṣaṃ ananubhavāt vivecitañ cedam ālokamañjaryyām asmābhiḥ ॥ śrīgurubhyo namaḥ ॥

102.

Whish No. 101.

Size: $14\frac{5}{8} \times 1\frac{7}{8}$ in., (2) + 19 + 147 leaves, 8 or 9 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

(1)

The *Gautamīya Dharmaśāstra* in 3 Adhyāyas or 29 smaller subdivisions (called 'Adhyāyas' in the Commentary, and in Stenzler's edition).

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[1] May be ṭīpu.

It begins:—vedo dharmmamūla(m) tadvidāñ ca smṛtiśīle, *etc.*

In I, 44 this MS. supports the reading srehu adopted by Stenzler from his Telugu MS. See 'The Institutes of Gautama', ed. by A. F. Stenzler, p. iv.

The *first* Adhyāya ends after the 9th chapter ('Adhyāya' 9 in Stenzler's ed.), f. 7:—ācāraṃ prathamoddhyāyaḥ ॥

The *second* Adhyāya ends after the 19th chapter ('Adhyāya' 19 in Stenzler's ed.), f. 13:—vyavahāran dvi[ti]tīyoddhyāyaḥ ॥

Then follows the 20th chapter which is not found in Stenzler's edition.

It begins:—atha catuṣṣaṣṭiṣu yatanāsthāneṣu duḥkhāny anubhūya tatremāni lakṣaṇāni bhavanti, *etc.*

The chapter ends:—viśuddhail lakṣaṇair jjāyante dharmmasya dhāraṇād iti dharmmasya dhāraṇād iti ॥ 20 ॥

Chapters 21—29 correspond to Adhyāyas 20—28 in Stenzler's edition.

It ends:—iti dharmmo dharmmaḥ ॥ 29 ॥ prāyaścittaṃ tṛtīyoddhyāyaḥ ॥ karakṛtam aparādhaṃ kṣantum arhanti santaḥ (read sâdhavaḥ?) ॥ koṭikannyāpradānañ ca koṭigodānam eva ca । apūryyāma(read °yyamāṇa?)sahasrāṇān tatsamaḥ prātarāhutiḥ ॥ koṭigodāvarīsnānam makarārke sitāsite । tat phalaṃ samavāpnoti sāyaṃhomāvalokanāt । dāntaṃ kṣāntaṃ jitakrodhaṃ jitendriyam akalmaṣaṃ । tam agryabrāhmaṇam anye śeṣāt (read manye śeṣāḥ) śūdrā iti smṛtāḥ ॥ yac caitanyam anasyūta (read anusyūtam?) jāgratsvapnasuṣuptiṣu । tad eva tvam idaṃ [n]tatvam ito nāsty adhikaṃ paraṃ ॥ śrīguru° . . . namo namaḥ ॥

(2)

The *Mitākṣarā*, a Commentary on the *Gautamīya Dharmaśāstra*, by *Haradattamiśra*. It is incomplete. The first Adhyāya (of the smaller subdivisions) is wanting, and at the end one leaf seems to be lost, containing the end of the Commentary.

It begins:—prāgupañcanayanāt[1] kāmacāravādapakṣaḥ

[1] Read prāg upanayanāt.

āpatkālasyopānayanasya grahaṇaṃ । ā ṣoḍaśāt brāhmaṇasyetyādi brahmacārīti liṃgāt na hi nityakālāt prāk strīgamanasya prasaṃgosti, *etc.*

The second chapter ends (f. 9):—Haradattamiśraviracitā(yām) mitākṣarākhyāyāṃGautamadharmmaśāstraṭīkāyān dvitīyoddhyāyaḥ ॥

The I^rst^ Adhyāya (ācāraṃ) ends f. 39.

End of the IInd and beginning of the IIIrd Adhyāya (f. 102b):—iti Haradattamiśraviracitāyām mitākṣarākhyāyāṃ Gautamīyaṭīkāyām ekonaviṃśoddhyāyaḥ ॥ atha catuṣṣaṣṭiṣu yātanāsthāneṣu du(ḥ)khāny anubhūya tatremāni lakṣaṇāni bhavantīti karmmavipākāddhyāyasya vyākhyānan durllabhaṃ । *etc.*

It breaks off with the last but one Sūtra (28, 51 Stenzler):—yatoyam aprabhavo bhūtānāṃ hiṃsānugrahayogeṣu । prabhavaty asmād iti prabhavaḥ kāraṇam । (tathāha).

103.

Whish No. 102.

Size: 15×2⅛ in., (1) + 160 (numbered 130 to 289 in continuation of No. 88 = Whish No. 87) + (2) leaves, about 13 lines on a page.

Material: Palm leaves.

Date: The MS. was written in the Paridhāvin year, corresponding to 967 of the Kollam era, or A. D. 1792.

Scribe: Subrahmaṇya.

Character: Grantha.

The *Śivarahasyakhaṇḍa* from the *Śaṅkarasaṃhitā* of the *Skanda-Purāṇa*, continued from MS. Whish No. 87 (No. 88), and containing the *Devakāṇḍa* (ff. 130—141), *Dakṣakāṇḍa* (ff. 142—181), and the *Upadeśakāṇḍa* (ff. 182—289).

It begins:—mātāmahamahāśailam mahas tad apitāmahaṃ । kāraṇañ jagatāṃ vande kaṇṭhād uparivāraṇaṃ । śrīgurubhyo namaḥ । śrīsarasvatyai namaḥ । śivāya on namaḥ ॥ atha vīkṣya guho devāñ jayantapramukhān iha । bandhitān ānayety āha vīrabāhuṃ tadāsuraiḥ । sa tatheti vinirgatya guhājñāṃ śirasā vahan । *etc.*

The Devakāṇḍa (in 7 Adhyāyas) ends f. 141b:—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyāṃ śivarahasyakhaṇḍe devakāṇḍe saptamoddhyāyaḥ ॥ om śivāya namaḥ ॥ devakāṇḍas samāptaḥ ॥ yādṛśaṃ pustakan dṛṣṭvā, *etc.*.. śrīsomāskandaparameśvarāya namaḥ ॥ ... Subrahmaṇyasya svahastalikhitaṃ ॥

The Dakṣakāṇḍa begins (f. 142):—harividhimukhyavandyaṃ sarvakarttāram īśaṃ padanataduritaghnaṃ śāśvataṃ vaktratuṇḍaṃ । abhayavaradahastaṃ śaṃbhuputraṃ gaṇeśaṃ hṛdayakamalamaddhye santataṅ cintayāmi ॥ ṛṣayaḥ ॥ dakṣāddhvaras tvayā proktāḥ (read °aḥ) purā sūta tapodhana । jayantāyendraputrāya samāsena bṛhaspatiḥ । *etc.*

This Kāṇḍa ends (f. 181b):—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyāṃ śivarahasyakhaṇḍe dakṣakāṇḍe catvāriṃśoddhyāyaḥ ॥ śrīmīnākṣīsundareśvarābhyān namaḥ ॥ hariḥ om । dakṣakāṇḍas samāptaḥ ॥ . . . Subrahmaṇyasvahastalikhitaṃ ॥ śrīdakṣiṇāmūrttaye namaḥ ॥

The Upadeśakāṇḍa begins (f. 182):—om viśveśvaraṃ viśvavandyaṃ vimalajñānabodhakaṃ । upadeśakāṇḍaṃ muktyarttham umāputran namāmy ahaṃ । subrahmaṇyaṃ sureśānaṃ dhūryyakoṭisamaprabhaṃ । sukumāram ahaṃ vande sadā sarvāṃgasundaraṃ । *etc.*

It ends (f. 289b):—om iti śrīmatskānde mahāpurāṇe śaṃkarasaṃhitāyāṃ śivarahasyakhaṇḍe upadeśakāṇḍe pañcāśītitamoddhyāyaḥ ॥ om śivāya namaḥ ॥ samāptam idam upadeśakāṇḍam । hariḥ om ॥ ... Subrahmaṇyan svahastena likhitaṃ . . . śaṃkarasaṃhitasaptakāṇḍam parisamāptaṃ 9 100 60 7 śrīmeṣamāsaṃ । parītāpīnāmasaṃvatsaraṃ caitramāsaṃ parisamāptam ॥ om . . . śubham astu ॥

On the same leaf written by Mr. Whish:

"100
967
825

This copy written in 1792 AD April/May

Here ends the 7th & last Kāṇḍam of the Sankara Samhitā."

104.

Whish No. 103.

Size: $12\frac{3}{4} \times 2$ in., (1) + 10 + 80 + (2) leaves, 10 or 11 lines on a Malayalam page, 8 or 9 lines on a Grantha page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: The first two works (10 leaves) in Malayalam, the rest in Grantha.

(1)

The *Sāṅkhyasaptati,* or *Sāṅkhyakārikā,* by *Īśvarakṛṣṇa* (ff. 1—3).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | duḥkhatrayābhighātāj jijñāsā tadapaghātake hetau dṛṣṭe sāpārtthā cen naikāntātyantatobhāvāt | dṛṣṭavad āśravikas sa hy aviśuddhikṣayātiśayayuktaḥ, *etc.*

It ends (f. 3b):—saptatyāṃ khalu yertthās tertthāḥ kṛtsnasya ṣaṣṭitantrasya ākhyāyikāvirahitāḥ paravādavivarjjitāś cāpi ‖ tathā ca rājavārttikaṃ ‖ pradhānāstitvam ekatvam artthamatvam athānyatā | parārtthyañ cātmano naikyaṃ viyogo yogavivacaśeṣavṛttir akarttṛtvaṃ laukikārtthās tathā daśa viparyayaḥ pañcavidhas tathoktā nava tuṣṭayaḥ karaṇānām asāmartthyād aṣṭāviṃśatidhā vadhaḥ | iti ṣaṣṭiḥ padārtthānām aṣṭābhis saha siddhibhiḥ ‖[1] namaḥ Kapilāya ‖ . . . śubham astu ‖ ‖

(2)

The *Bhāṣyārthasaṃgraha,* by *Brahmānanda Yati,* the pupil of *Viśveśvarānanda* (ff. 4—10).

It begins (f. 4):—hariḥ śrīgaṇapataye namaḥ avighnam astu | ghaṭarūpeṇa yo bhāti paṭarūpeṇa ca prabhuḥ sarvā-[bha]vāsakaṃ vande tam ahan devakīsutaṃ śrīmatbhāṣyāmṛtāṃbhodher arttharatnaṃ samuddhare hnuṃ (?) laṃkurv añcane (?) naryāḥ kaṇṭhaṃ kaustubhavaddhariḥ śrutismṛtītihāsapurāṇāni hi brahmaṇi pramāṇaṃ teṣāñ ca trividhā pravṛttiḥ keṣāñcit pariṇāmadṛṣṭyanusāriṇī anyeṣāṃ vivarttadṛṣṭyanusāriṇī pareṣām apavādadṛṣṭyanusāriṇī, *etc.*

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[1] "All this (tathā ca . . . siddhibhiḥ) from the Tattvakaunmudī of Vācaspatmiśra, and faulty", Prof. Aufrecht.

It ends (f. 10):—atrāntaḥkaraṇopādher bādhitatvān na gamanādiśaṃkā iyam evaitat sūtrasaṃdarbhapratipādyā bhāṣyakārādyabhimatā ca iti śrī-Viśveśvarānandaguruprasādāsāditasarvajñatvena Brahmānandayadinā (*sic*) kṛtaśrīmatbhāṣyārtthasaṃgraha(ḥ) samāptaḥ ॥ śrīmatbhāṣyāhvayo viṣṇuḥ prasīdatu sadā mama yadīyarasam āsvādya na manonyapumartthadṛk ॥ ॥ śrīgurubhyo namaḥ śrīsūryādisarvagrahebhyo namaḥ śrīrāmāya namaḥ *etc.*

(3)

A Commentary on the *Sāṅkhyasaptati*, by *Vācaspatimiśra* (ff. 1—45).

It begins:—ajām etāṃ lohitaśuklakṛṣṇāṃ bahvīḥ prajās sṛjamānān namāmaḥ ajā etañ juṣamāṇāṃ bhajante jahaty enāṃ bhuktabhogā । asamastān । Kapilāya mahāmunaye śiṣyāya tasya tasya cāsmaraye Pañcaśikhāya tatheśvarakṛṣṇāyaite namasyāmaḥ । iha khalu pratipitsitam arttham pratipādayan pratipādayitāvadheyavacano [bhavacano] bhavati prekṣāvatāṃ apratipitsitan tu pratipādayat nāyaṃ laukiko na parīkṣaka iti prekṣā(va)tbhir unmattavad upekṣyeta sa caiṣāṃ pratipitsitortthaḥ yo jātaḥ puruṣārtthāya kalpate ity ādipsitaśāstraviṣayajñānasya paramapuruṣārtthasādhanatvahetukān tadviṣayajijñāsām avatārayati duḥkhatrayābhighātāj jijñāsā tadapaghātake hetau evaṃ hi śāstraviṣayo na jijñāsyeta yadi duḥkhan nāma jagati na syāt, *etc.*

F. 45:—ity āryyāmatir yyasya soyam āryyāmatiḥ etac ca śāstraṃ sā śrī-Vācaspatimiśraviracitā sāṃkhyasaptativyākhyā saṃpūrṇā ॥ hariḥ om ॥

(4)

The *Sāṅkhyavivaraṇatattvakaumudī*, a Supercommentary on *Vācaspatimiśra's* work (No. 3), by *Bodhabhāratī*, a pupil of *Bādhāraṇya*[1] (ff. 45—80).

It begins:—yatprasādād ajan nityam ātmānam aśarīriṇaṃ । vijajñau tān gurūn bhaktyā namāmi karuṇākarān । śrīmatsāṃkhyasaptatiṃ vyācikhyāsur bhagavān Vācaspatiḥ

[1] The author's name is generally given as *Bhāratīyati*, pupil of *Bodhāranya*. (Prof. Aufrecht.)

prārīpsitasya granthasyāpratibandhena parisamāptiprabalapratyartthino vyudā(read vyūhā)rtthaṃ śiṣṭācāraparipālanāya ca pradhānasya puṃ(so) bhogāpavargārttha(ṃ) pravṛttilakṣaṇaśāstratātparyyakathanapūrvakaṃ pradhānaṃ puruṣāṃś ca namasyaty ajām ekam ity ādiślokena na jāyata ity ajā syān mūlaprakṛtiḥ tā namāma ity uttareṇānvayaḥ nanu tasyās satbhāve pramāṇābhāpāṇir viṣayatvan namaskārasyeti cet tatrāha bahvīḥ prajās sṛjamānād iti, *etc.*

It ends:—śaktituṣṭisiddhākhya ity ārabhya viparyy(ay)ādayaḥ pādārttha iti ṣaṣṭiḥ padārtthāḥ kathitā ihety artthaḥ । kva śrī-Vācaspate(ḥ) sūktiḥ kva ca mandasya me matiḥ । kāyitam etac ca yat tat (?)[1] cchoddhyaṃ subuddhibhiḥ ॥ iti śrī-Bādhāraṇyaśrīpādaśiṣyaparamahaṃsaparivrājakācāryyāśrī-Bodhabhāratīśrīpādakṛtā sāṃkhyavivaraṇatatvakaumudī samāptā ॥ . . . śubham astu ।

105.

Whish No. 104.

Size: $15\frac{1}{2} \times 1\frac{1}{4}$ in., (2) + 93 + (2) leaves, 7 or 8 lines on a page.
Material: Palm leaves.
Date: Probably early 18th century.
Character: Grantha.

The *Vedāntaśāstrasiddhāntaleśasaṃgraha,* in 4 Paricchedas, by *Appayya Dīkṣita,* son of *Raṅgarāja Dīkṣita.* On the outside cover the following titles are given: "*Siddhāntaleśasaṃgraha,* or *Siddhāntabhedasaṃgraha,* or *Siddhāntasārasaṃgraha.*" An edition of this work has been published in vol. I, Part I of the Vizianagram Sanskrit Series (Benares 1890). See also Ind. Off. IV, p. 790 sq.

It begins:—yadvīkṣaṇaṃ sakalabhūta(ṃ) ca yasya sṛṣṭir yyasya smitaṃ sakalabhautikasṛṣṭir eṣā । yanmāyayā vilasitañ jagad indrajālaṃ tasmai namo bhagavate parameśvarāya ॥ adhigatabhidā pūrvācāryyān upetya sahasradhā sarid iva mahīdeśān saṃprāpya śauripadotgatā । jayati bhagavatpādaśrīmanmukhāṃbujanirgatā jananahariṇī sūktir brahmādvayaikaparāyaṇā । *etc.*

[1] Mitra, Notices No. 2820 reads: kva cāpi sanmataṃ tattvam iti.

It ends:—iti vedāntaśāstrasiddhāntaleśasaṃgrahe caturtthaḥ paricchedaḥ ॥ vidvatguror vihi[1]taviśvajidaddhvarasya śrīsarvatomukhamahāvratayājisūnoḥ śrī-Raṃgarājamakhina śritacandramaulir asmy Appadīkṣita iti prathitas tanūjaḥ । tantrāṇy adhītya sakalāni sa tātapāda[2]vyākhyānakauśalakalāviśadīkṛtāni । ātmāya vākyam[3] anuruddhya ca saṃpradāyasiddhāntabhedalavasaṃgraham ity akārṣīt । siddhāntarītiṣu mayā bhramadūṣitena syād yad yathāpi likhitaṃ yadi kiñcid asya । saṃśodhane sasrayās (?) sadayā bhavantu satsaṃpradāyapariśīlananirviśaṃkāḥ ॥ hariḥ om ॥ śabdāntarābhyāsaguṇasaṃkhyā praka(ra?)ṇanāmadheyāni bhedasādhakapramāṇāni ॥... karotu mama kalyāṇaṃ karuṇānidhir īśvaraḥ । jananasthitisaṃhārā(ñ) jagatāṃ vidadhāti yaḥ ॥ śrīmanmahādevāya śāṃbāya (read sāmbāya) parasmai brahmaṇe namaḥ ॥ om brahmaiva satyañ jagan mithyā on tat sat ॥ śiva śiva ॥ śrī ॥ śubham astu.

106.

Whish No. 105.

Size: $14\frac{1}{4} \times 2\frac{1}{8}$ in., (1) + 23 [14—23 marked by letters from *ka* to *jha*] + 30 + 1 [single leaf inserted between 21 and 22] + 41 leaves, from 9 to 12 lines on a page.

Material: Palm leaves.

Date: The MS. consists of old and modern parts. The first leaf, and ff. 22—41 at the end of the MS. are written by a different hand and have a more modern appearance. The older parts may have been written in the beginning of the 18th century, the modern parts at the end of the 18th or beginning of the 19th century.

Character: Grantha.

(1)

A philosophical treatise, or fragment of a larger work (*Gādādharī?*) called *Yogyatāvādārtha* (ff. 1—13). See Aufrecht CC. p. 482.

The first leaf (marked f. 13) begins:—ekapadārtthasaṃsarge aparapadārtthaniṣṭhātyantābhāvapratiyogitvaprakā-

[1] Doubtful akṣara.

[2] sadāvadāta *Ed.*

[3] āsthāya mūlam *Ed.*

rakapramāviśeṣyatvābhāvo yogyatā[ṃ] īdṛśī ca yogyatā ghaṭam ānayety atra varttate, *etc.*

F. 8:—yogyatāvādas samāptaḥ ॥

F. 13b:—yogyatāvādārtthaḥ samāptaḥ hariḥ om.

(2)

A philosophical treatise (part of the *Gādādharī?* See Aufrecht CC. p. 147, s. v. viṣayatāvāda and viṣayatāvādārtha), called *Laukikaviṣayatāvādārtha* (ff. 14—19).

It begins:—ghaṭaṃ sākṣātkaromīty anuvyavasāyaviṣayatayā laukikaviṣayatāyā atiriktāyās siddhir iti navīnāḥ । *etc.* See the beginning of the Laukikaviṣayavicāra in MS. Walker 201i, Aufrecht-Oxford, p. 245. Cf. Mitra, Notices, Nr. 143. Ind. Off. IV, p. 648. Hall, p. 41 sq.

It ends (f. 19):—samāpto laukikaviṣayatāvādārtthaḥ ॥ śrīveṃkaṭeśāya namaḥ ॥ *etc.*

(3)

The *Parāmarśavādārtha,* another treatise or fragment from the *Gādādharī* (ff. 19b—23b). See Aufrecht-Oxford, Nr. 611: *Navīnamatavicāra.*

It begins:—anumitiṃ pratiparvatīyadhūmavyāpako vahnir ity ākārakaḥ parāmarśa eva hetuḥ, *etc.*

It breaks off with the words:—dhūmīya ity ākārakabādhādipratibaddhyatvaprasaṃgaḥ tādṛśadhūmaprakāratāyā.

(4)

The *Vedāntaparibhāṣā,* by *Dharmarājādhvarīndra,* a pupil of Veṅkaṭanātha, and the author of the Tarkacūḍāmaṇi, and of several Commentaries (ff. 1-12). See Aufrecht CC. p. 269. The first leaf contains the beginning of the first Pariccheda (as far as p. 3, l. 6 in the edition of the text published at Calcutta, Śake 1769), while ff. 2–12 contain the two last Paricchedas.

F. 1 begins:—yadavidyāvilāsena bhūtabhautikasṛṣṭayaḥ । tan naumi paramātmānam saccidānandavigraham । yadantevāsipañcāsyair nnirastā bhedivāraṇāḥ tan naumi narasiṃhākhyam yatīndram paramaṃ gurum । śrīmat-Veṃkaṭanā-

thākhyān viḷaṃkūṭinivāsinaḥ । jagatgurūn ahaṃ vande sarvatantrapravarttakān । yena cintāmaṇau ṭīkā daśaṭīkāvibhañjanī । tarkkacūḍāmaṇir nnāma kṛtā vidvanmanoramā । ṭīkā śaśadharasyāpi bālavyutpattidāyinī । padayojanayā pañcapādikā vyākṛtā tathā । tena bodhāya mandānāṃ vedāntārtthāvalaṃbinī । Dharmmarājāddhvarīndreṇa paribhāṣā vitanyate । iha khalu dharmmārtthakāmamokṣākhyeṣu caturvidhapuruṣārtthesu mokṣa eva paramapuruṣārtthaḥ, *etc.*

F. 8b:—iti Dharmmarājāddhvarīndraviracitāyāṃ vedāntaparibhāṣāyāṃ viṣayaparicchedaḥ ॥

It ends (f. 12):—iti siddham prayojanam ॥ iti Dharmmarājāddhvarīndraviracitāyāṃ vedāntaparibhāṣāyām aṣṭamaparicchedaḥ ॥ hariḥ om om brahmādibhyo brahmavidyāsaṃpradāyakarttṛbhyo namaḥ ॥ vedāntaparibhāṣeyaṃ sarasā likhitā mayā । etena vandito devaḥ keśābhyām priyatām hariḥ.

(5)

The *Vedāntaśikhāmaṇi*, a Commentary on the *Vedāntaparibhāṣā*, by *Rāmakṛṣṇādhvarin*, the son of the author *Dharmarājādhvarīndra* (ff. 13—30, 1—41). The two first Paricchedas only. A lithographed edition of this work, with a commentary, was published at Benares (202 foll., oblong).

It begins (f. 13):—vāgīśād yās sumanasas sarvārtthānām upakrame । yan natvā kṛtakṛtyā[su] syus tan namāmi gajānanam । naidāghabhānukiraṇeṣv iva vāripūras sarvo vibhāti yadabodhavaśāt prapañcaḥ । mālāphaṇīva ca nimīlati yatprabodhāt tat brahma naumi sukham advayam ātmarūpam । ā setor ā sumeror api bhuvi viditān Dharmmarājāddhvarīndrān vandehan tarkacūḍāmaṇimaṇijananakṣīradhīṃs tātapādān । yat[sa]kāruṇyān mayābhūd adhigatam adhikan durgraham sūkṣmadhīkair apyāntam śāstrajātaṃ jagati makhakṛtā Rāmakṛṣṇāhvayena । vedāntaparibhāṣākhyāṃ sohan tātavinirmmitām । vyākaromi kṛtiṃ sarvāṃ śrutyantārtthaprakāśikām । *etc.*

After f. 30, a new numbering of leaves begins, but nothing seems to be missing.

End of the MS.:—vā mithyātvaṃ bodhyam anumānarūpeṇa prayojanam upasamharati tasmād iti ॥ iti Dharmmarājāddhvarīndrātmaja-śrī-Rāmakṛṣṇāddhvariviracite vedāntaśikhāmaṇau anumānaparicchedaḥ ॥ śrī-Rāmakṛṣṇāya namaḥ ॥ hariḥ om ॥

107.

Whish No. 106.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ in., (2) + 95 + (1) leaves, 8 or 9 lines on a page.
Material: Palm leaves.
Date: Entry by Mr. Whish dated 1831. The MS. cannot be many years older.
Character: Grantha.
Injuries: One of the three leaves ff. 82 to 84, and parts of the two others are lost, so also part of f. 89.

The *Prapañcahṛdaya,* in 8 Paṭalas, described by Mr. Whish as 'an admirable cyclopaedia of modern works of Science.'

It begins:—lokadehādikāryyāṇāṃ kāraṇasyādikāraṇaṃ । prapañcahṛdayādhāraṃ tan namāmi sadā hariṃ । athedānīm aśeṣapuruṣārtthaśeṣatayā sakalaprapañcoyam iha pradarśyate sa tu trividho vedyavidyāvettṛprapañcabhedena tatra vedyaprapañco dvividhaḥ tanubhuvanabhedena tatra tanur dvividhā[ḥ] sthāvarajaṃgamadehena tatra pañcavidha sthāvaraḥ, *etc.*

Paṭala I (tanubhuvanaprakaraṇan nāma) ends f. 18, P. II (vedaprakaraṇan nāma) f. 23b, P. III (ṣaḍaṃgaprakaraṇan nāma) f. 34b, P. IV (caturttham upāṃgaprakaraṇaṃ) f. 48b, P. V (upavedakāraṇan nāma) f. 59b, P. VI (beginning:—athedānīm aśeṣapuruṣārtthāgryas sakalasaṃsāraduḥkhapravahanivarttako mokṣopi [vi]pradarśyate ।) ends f. 66, P. VII (jñānaprakaraṇa) f. 74b.

It ends:—vaiśvānara svayaṃ vahnir brahmarandhravinirgataḥ । yathaiva mathito vahnir araṇīṃ sandahet tathā । santāpayati svan deham āpādatalamastakaṃ । brahmaivāsau bhaved ātmā na punar-janmabhāg bhavet । nānāvijñānajananaṃ vidvajjanamanoharaṃ । prapañcahṛdayākhyaṃ

hi prapañcottamabhūṣaṇaṃ । saṃyakjñānapradaṃśaś ca da (?) jñānaṃ sarvavastuṣu । aprakāśyam idan tantraṃ saṃhāravanadāhakaṃ ॥ iti prapañcahṛdaye aṣṭamaḥ paṭalaḥ ॥ prapañcahṛdayaṃ samāptam oṃ । . . . śrīgurubhyo namaḥ ॥

108.

Whish No. 107.

Size: 15¼ × 2 in., (1) + 266 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. may be about 100 years older.

Character: Malayalam. Two different hands, a larger one (ff. 1 to 112b), and a smaller one (ff. 112b to the end). The leaves are numbered by letters, according to the system mentioned above to No. 19. After f. 247, a new foliation begins, by the letters ka, kha, ga, etc.

The *Mīmāṃsā-Tantravārttika*, by *Kumārila Svāmin*, beginning with I, 4, 3 and ending with the end of the second Pāda of the third Adhyāya.

It begins:—hariḥ । idānīm ayaugikeṣu vrīhyādival lokarūḍheṣu jātiguṇavacanaśabdeṣu cintā na hy ānumānikakaraṇatvānurodhena pratyakṣaprasiddhibādhas saṃbhava[n]tīti pūrvādhikaraṇenāsiddhiḥ nanv ājyai stuvate pṛṣṭhai stuvate bahiṣpavamānena stuvata ity upapattivākyatvād etāny udāharttavyāni tathā hi utpattau nāmadheyaṃ vā guṇo vāpy avadhāritaṃ (*sic*) vyavahārāṃgatāṃ yāti saivodāharaṇakṣamā sā tu nodāhṛtā sūtrakāreṇa yasmin guṇopadeśa iti guṇavākyasyāśritatvāt, *etc.*

The 1st Adhyāya ends (f. 30b):—iti mīmāṃsātantravārttike prathamasyāddhyāyasya caturtthaḥ pādaḥ ॥ samāptaś cāddhyāyaḥ ॥

The first Pāda of the 2nd Adhyāya ends on f. 114b, the second Pāda ends on f. 175, the third Pāda ends on f. 196b. The second Adhyāya ends on f. 205b.

The MS. ends with the 2nd Pāda of the 3rd Adhyāya:—tasmāt sarvavītānām indrasomasavanasaṃbandhitvān man-

travat bhakṣaṇaṃ iti siddhaṃ ॥ ity ācāryya-Kumāriḷasvāmiviracite guruvākyaleśasaṃgrahe mīmāṃsātantravārttike tṛtīyasyāddhyāyasya dvitīyaḥ pādaḥ ॥

109.

Whish No. 108.

Size: $7\frac{5}{8} \times 1\frac{3}{4}$ in., 84 leaves, 9 or 10 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

The *Kuvalayānandīya*, by *Appayya Dīkṣita*. See Aufrecht CC. p. 113. Other copy below No. 127.

It begins:—śrīgurubhyo namaḥ । parasparatapassaṃpatphalātīta(read phalāyita?)parasparau । prapañcamātāpitarau prāñcau jāyāpatī stumaḥ । utghāṭya yogakalayā hṛdayābjakośaṃ dhanyaiś cirād api yathāruci gṛhyamāṇaḥ । yaḥ prasphuraty aviratam paripūrṇarūpaś śreyas sa me diśatu śāśvatika(m) mukundaḥ । alaṃkāreṣu bālānām avagāhanasiddhaye । laḷitaḥ kriyate teṣāṃ lakṣyalakṣaṇasaṃgrahaḥ । yeṣāñ candrāloke dṛśyante lakṣyalakṣaṇaślokāḥ । prāyas ta eva teṣām itareṣān tv abhinavā viracyante । *etc.*

It ends:—guṇena tadīyasnānato gaṃgāyāḥ । pāvanatvaguṇo varṇitaḥ । guṇopāyadvarṇyate sa ullāsaḥ dītīvārddhamādyasyodāharaṇaṃ (*sic*) । tatra pativratāmahimā guṇena tadīyasnānato gaṃgāyāḥ iti kuvalayānandīyaṃ saṃpūrṇaṃ ॥ hariḥ om ।

110.

Whish No. 109.

Size: $6\frac{7}{8} \times 1\frac{5}{8}$ in., (2) + 41 + (3) leaves, 7 lines on a page.
Material: Palm leaves.
Date: Entry by Mr. Whish dated 'December 1831.' The MS. is probably not much older.
Character: Grantha.

A fragment or fragments of a work belonging to the *Saṃgītaśāstra*, and treating of the art of dancing and

acting, but chiefly of the various motions of the hands used by female dancers (*abhinaya*).[1] The title *Nāṭyalakṣaṇa* given by Mr. Whish is doubtful. A work called *Abhinayadarpaṇa* (see below) is mentioned by Burnell, Tanjore, p. 60.

The MS. begins:—hastabhāvaśirodṛṣṭirekhāpuṣpāñjalis tathā | mukhacālīyacālīyā dvādaśāṃgam ataḥ paraṃ ॥ patākalakṣaṇaṃ | prasāraṇam aṃgulīnām aṃguṣṭhasya ca kuñcanāt patākākhyakaraproktaḥ karaṭīkavicakṣaṇaiḥ | nāṭyāraṃbhe pārivāhe vare vastuniṣedhake | kucasthale niśāyāñ ca nadyām amaramaṇḍale | *etc.*

F. 30b ends:—ity abhinayadarpaṇaṃ ॥ hariḥ om | śrīgurave namaḥ |

F. 31 begins:—haṃsāsyahastalakṣaṇaṃ | maddhyamādyās trayoṃgulyo viraḷā prasṛtā yadi | tarjanyaṃguṣṭhasaṃśleṣāt karo haṃsāsyako bhavet | *etc.*

F. 35 ends:—vāme tu mṛgaśīrṣaṃ syāt dakṣiṇe ca kapitthakaṃ | rādhāyā darśane caiva ratnāvaḷī niyujyate ॥ śrīgurubhyo namaḥ ॥

F. 35b begins:—raṃgalakṣaṇaṃ | purodeśe narapater ddaśahastaparākramāt | devālaye sabhāyāñ ca bhaveyuḥ puratas tathā | *etc.*

F. 36b breaks off with the words:—anyathā nṛtyate caiva brahmahatyādipātakaṃ | etau tau viparītau tu baddhne strīpuṃsayos tathā ॥

F. 37 begins:—makāras tu mahādevo dakāro danujāntakaḥ | *etc.*

F. 38 ends:—purato Bharatācāryyo narttakīvākalāvatī | tatpaścāt gāyakas tiṣṭhet paścāt gaṇikā daśa | aṣṭau ṣaḍ vā catasro vā bhaveyu pa (read bhaveyuḥ) | vibhramānvitāḥ iti nāṭyalakṣaṇam ucyate ॥ hariḥ oṃ ॥

F. 39 begins:—tantrīrāja namas tubhyaṃ tantrī layasamanvitā | gandharvakulasaṃbhūta śeṣākāra namostu te | *etc.*

The MS. breaks off (f. 41) with the words:—staṃbapraḷayaromāñcasvedo vaivarṇyam eva ca | aśruvaispūryyam ity āṣṭau sātvikāḥ parikīrttitāḥ |

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[1] As Prof. Aufrecht informs me, the work is the *Abhinayadarpaṇa*, attributed to *Nandikeśvara*.

111.

Whish No. 110A.

Size: $14\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 233 + 4 + 37 + 37 + 43 + (1) leaves, generally 9 or 10 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th century.

Character: Grantha (the first three works), and Malayalam (the two last works).

(1)

The *Horāśāstra,* i. e. *Varāhamihira's Bṛhajjātaka,* with a Commentary (*Subodhinī*), Adhyāyas II—XXV. (Ff. 233.) See Ind. Off. V, p. 1093 sq.

It begins:—atha grahayonibhedāddhyāyo vyākhyāyate tatra prathamena ślokena pūrvoktasya horākhyasya kālapuruṣasyātmādisvarūpaṃ rājādirūpatvañ cāha । kālātmā dinakṛn manas tuhinagus satvaṃ, *etc.*

F. 24:—iti Varāhamihirācāryyaviracite horāśāstre dvitīyoddhyāyaḥ ॥

Adhyāya 4 ends f. 48, A. 5 f. 67b, A. 7 f. 113, A. 11 f. 151b, A. 16 f. 177, A. 20 f. 192, A. 24 f. 230b, A. 25 f. 233b.

It ends:—mīnāntyadrekkāṇarūpam āha । śvabhrāntike sarppaniveṣṭitāṃgo[r] vastrair vihīnaḥ puruṣa[ḥ]s tv aṭavyāṃ । corānalavyākulitāntarātmā vikrośatentyopagato jhaṣasya । ayaṃ sarppadrekkāṇaḥ puruṣa[ḥ]s tathāraṇyaś ca ॥ 36 ॥ iti horāśāstre pañcaviṃśoddhyāyaḥ ॥ om ॥ ॥

(2)

Fragment of an astronomical treatise (ff. 4).

It begins:—vargeśā ucyante ॥ bhaumācchavic candraravijñaśukravakreḍyamandākaḥ kusutāmareḍyāḥ ।

It ends:—mukhyāṃśas tv aviśeṣarājapadavīpārāvataṃ gopuraṃ brahmasthānam urānivīrapadavī rudrāsana dvādaśa ॥ rāhos tu mitrāṇi kavīḍyamandāḥ ketos tathaivātra vadanti ta(j)jñāḥ ॥

(3)

Fragment of the *Trilokasāravṛtti*, with numerous diagrams in the text. (Ff. 37.) Mr. Whish describes it as the "first part of the Trilōka-sāram, a Jaina work." In the margin of the first page we read:—siddhan namaḥ trilokasāravyākhyānaṃ ॥ ahan namaḥ । See Professor Leumann's list in the Vienna Oriental Journal, vol. XI (1897), p. 303. Other MSS. of the Trilokasāra, see in Poona Cat. p. 108 (VIII, 599); ib. p. 411 (XVIII, 268); Peterson, IV, No. 1431; Bhandarkar, Sixth Rep. (1897) No. 1002. (Prof. Leumann by letter).

It begins:—śrīvītarāgāya namaḥ ॥ tribhuvanacandrajinendraṃ bhaktyāna(r)ttya trilokasārasya vṛttiṃ yaṃ kiñcijña (read vṛttir yatkiṃcijjña)prabodhanāya prakāśyate vidhinā ॥ 1 ॥ jīyād akalaṃkādyaḥ sūrir gguṇabhūriramalavṛṣadhārī anavaratavinatajinamatavirodhivādiprajo jagati ॥ 2 ॥

F. 20b:—saṃkhyāpramāṇaṃ samāptaṃ ॥ atha saṃkhyāpramāṇaviśeṣāś caturddaśa dhārāḥ saprapañcaṃ pradarśyedānīṃ prakṛtam upamāpramāṇāṣṭakaṃ nirūpayati ॥

It ends (f. 35b):—etāvat khaṇḍānāṃ 9 ००००० 8 vanitanuvātabāhalyasya daṇḍīkṛtatvād ayaṃ jaghanyāvagāhopi sārddhahastatrayarūpaḥ ⅞ pra ha 4 phala 1 icche ⅞ = labdhadaṇḍa ⅞ anena trairāśikena daṇḍīkṛtaḥ.

Then follow two leaves with diagrams.

(4)

The *Sahasranāmasaṃgrahabhāṣya*, a Commentary on the *Viṣṇusahasranāma*, by *Śaṅkara*. (Ff. 37.)

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śitaṃ *** (blank) nnamāmy adya divyāṃ vācaṃ sarasvatīṃ । sahasranāmavyākhyeyaṃ brahmajñāna *** (blank) ṇa nirmmitā ādis tvaṃ sarvabhūtānāṃ maddhyam antas tathā bhavān, *etc.*

It ends:—śamādisaṃpatsaṃyuktair ddhyeyo yaḥ puruṣottamaḥ tasmai namostu kṛṣṇāya saṃsārakleśahāriṇe ॥ iti śrīmat-Govindabhagavatpūjyapādaśiṣyasya śrīmatparivrā-

jakācāryyasya śrīmac-Chaṃkarabhagavataḥ kṛtiḥ śrīsahasranāmasaṃgrahabhāṣyākhyā samāptā ॥ sahasranāmaprathamaśatake ; kṣetrajñokṣara ity ekan nāma । . . . vṛṣākapir iti dvitīyaśatakasyādiḥ । sandhātā iti tṛtīyasya । yugāvartta iti caturtthasya । vīra iti pañcamasya । kavīndra iti ṣaṣṭhasya । śrīvatsavakṣā iti saptamasya । saktety aṣṭamasya । akṣobhya iti navamasya daśamasya svastida iti ॥ śrīgurubhyo namaḥ śrīkṛṣṇāya namaḥ ॥

(5)

A Commentary on *Śaṅkara's Viṣṇupādādikeśāntastuti*, incomplete. (Ff. 43.)

The text with a Ṭippaṇa has been printed in the Kāvyamālā, Part II (1886), pp. 1—20.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ jātyākhyāguṇakarmmavarjjitatayā nirṇṇītam apy āgamair jjātyāyaṃ paśupālam āptavacasaḥ kṛṣṇaṃ gṛṇanty ākhyayā śrīśaṃ jñāninam īśvaraṃ suyaśasaṃ vīraṃ viraktaṃ guṇais trātā rajju (?) gatāñ ca karmmabhir aho devāya tasmai namaḥ śrīmac-Chaṅkarapūjyapādaracitaṃ pādādikeśāvadhistotran dātram aghasya netram amalaṃ trātraṃ hareḥ prekṣituṃ vyācikhyāsati mayyaṃ hāsati satām eṣāpi yā hāsati vyaktaṃ bhaktir athāpi viṣṇupadayoḥ puṣṇāti me dhṛṣṇutāṃ । tatra tāvad ātmā vā are draṣṭavya iti, *etc.*

It ends:—harim maṇiśyāmarucini tatra svairañcarantīṣṭha tṛṇāni goṣṭhaśauri (?) svayaṃ bhukta ivāpatṛptin tṛpyanty udārāḥ paratarppaṇena ॥ 42 ॥ ॥

112.

WHISH No. 110B.

Size: 11¾ × 2 in., (2) + 38 + (1) + 35 leaves, 8 or 9 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

(1)

The *Divyamaṅgaladhyāna*, a chapter from the *Rājarājeśvarītantra* (ff. 1—6).

It begins:—śrīdevy uvāca । devadeva mahādeva saccidānanda vigraha । pañcakṛtyapareśāna paramānanda dāyaka । śrīrājarājarājeśī yā śrīs tripurasundarī । tasyā ddhyānam mamācakṣva yadi te karuṇā mayi । *etc.*

It ends:—ity umāmaheśvarasaṃvāde rājarājeśvarītantre mokṣaprade divyamaṃgaḷaddhyānan nāma triṃśatpaṭalaḥ ॥

(2)

The *Laḷitādevīstotra* from the *Laḷitopākhyāna* of the *Brahmāṇḍa-Purāṇa* (Uttarakhaṇḍa) (ff. 7—15).

It begins:—śrīmahādevyai namaḥ ॥ Agastya uvāca । aśvānana mahābuddhe sarvaśāstraviśārada । kathitaṃ laḷitādevyāś caritaṃ paramātbhutaṃ । pūrvaṃ prādurbhāvo devyās tataḥ paṭṭābhiṣecanaṃ । *etc.*

It ends:—iti śrī-Mārkaṇḍeyaviracite brahmāṇḍottare laḷitopākhyāne stotrakhaṇḍe hayagrīvāgastyasaṃvāde laḷitādevīstotraṃ saṃpūrṇaṃ ॥ śrīmahātripurasundaryyai namaḥ ॥

(3)

The *Triśatī Stotra* (from the *Laḷitopākhyāna* in the Uttarakhaṇḍa of the *Brahmāṇḍa-Purāṇa*, see Aufrecht CC. p. 239) (ff. 16—21).

It begins:—oṃ parāśaktyai namaḥ । śrī-Agastya uvāca । hayagrīva dayāsindho bhagavañ chiṣya vatsala । tvattaś śrutam aśeṣeṇa śrotavyaṃ yad yad asti tat । rahasyanāma sāhasraṃ api tvattaś śrutam mayā । *etc.*

It ends:—iti śrītriśatī nāma mahāstotraṃ saṃpūrṇaṃ hariḥ oṃ ॥ śrīgurubhyo namaḥ ॥

(4)

The *Ambāstava* (ff. 22—24).

It begins:—yām āmana[ya]nti munayaḥ prakṛti(m) purāṇīṃ vidyeti yāṃ śrutirahasyagiro gṛṇanti । tām arddhapalla-

vitaśaṃkararūpamudrān devīm ananyaśaraṇaś śaraṇaṃ prapadye ॥ 1 ॥

It ends:—aṃbāstavaṃ saṃpūrṇaṃ । hariḥ । oṃ । śrīgurubhyo namaḥ ॥

(5)

The *Mantrākṣaramālā,* or *Mānasapūjā* (ff. 25—27). The latter title is given in the margin of f. 25, and in the table of contents at the beginning of the MS. See above No. 43 (2), and Aufrecht CC. s. v., p. 452.

It begins:—kallolollasitāmṛtābdhilaharīmaddhye virājanmaṇidvīpe kalpakavāṭikāparivṛte kādaṃbavāṭ[ṭ]yujvale । ratnastaṃbhasahasranirmmitasabhāmaddhye vimānottame cintāratnavinirmmitaṃ janani te siṃhāsanaṃ bhāvaye ॥ 1 ॥

It ends:—phalaśruti । śrīmantrākṣaramālayā girisutāṃ pūjārcaye cetasāṃ[1] sandhyāsu prativāsaraṃ suniyataṃ tasyāmalasyācirāt । cittāṃbhoruhamaṇḍape girisutā nṛttaṃ vidhatte sadā vāṇīvaktrasaroruhe jaladhijāgehe jaganmaṃgalā ॥ 16 ॥ hariḥ oṃ . . . śrīr astu ।

(6)

The *Ānandasāgarastava* (by *Nīlakaṇṭha Dīkṣita*) (ff. 27 b—33 b). Incomplete. See above No. 63 (3).

It begins:—vijñāpanārhaviralāvasarānavāptyā mandodyame mayi davīyasi viśvamātuḥ । avyājabhūtakaruṇāpavanāpaviddhāny anta smarāmy aham apāṃgataraṃgitāni ॥ 1 ॥

It ends:—kāñcīguṇagrathitakāñcanaveladṛśyañ caṇḍātakāṃśukavibhāparabhāgaśobhi paryyaṃkamaṇḍalapariṣkaraṇaṃ purāṇe ddhyāyāmi te vipulam aṃba nitaṃbabiṃbaṃ ॥ 69 ॥

(7)

The *Carccāstava,* by *Kālidāsa,* in 25 stanzas (ff. 34—36).

It begins:—saundaryyavibhramabhuvo bhuvanādhipatyasaṃpattikalpataravas tripure jayanti । ete kavitvakumudaprakarāvabodhapūrṇendavas tvayi jagajjanani praṇāmāḥ ॥ 1 ॥

It ends:—iti Kālidāsaviracitaṃ carccāstavaṃ saṃpūrṇaṃ hariḥ oṃ ॥ śubham astu.

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[1] Read with MS. No. 43 (2): yaḥ pūjayec cetasā.

(8)

The *Kalyāṇastava*, by *Kāḷidāsa* (ff. 37—38).

It begins:—kalyāṇavṛṣṭibhir ivāmṛtapūritābhir llakṣmīsvayaṃvaraṇamaṃgaḷadīpikābhiḥ । sevābhir aṃba tava pādasarojamūlenākāri kim manasi bhaktimatāñ janānāṃ ॥ 1 ॥

It ends:—Kāḷidāsaviracitaṃ kalyāṇastavaṃ samāptaṃ ॥ śrīmahādevyai namaḥ ॥ śrīmahātripurasundaryyai namo namaḥ ॥ om ।

(9)

The *Paramārthasāra*, by *Śeṣanāga*, with a Commentary. See Aufrecht-Oxford p. 353 (MS. Wilson 535), Mitra, Notices, vol. II, p. 111, No. 698, Hall p. 105, Ind. Off. Part IV, p. 841.

It begins:—vandehaṃ vasudhādhāraṃ vacasām ādikāraṇaṃ । vāsudevapriyaṃ Śeṣam aśeṣasukhadaṃ paraṃ । prapadye caraṇadvandvam advandvaṃ sukhaduḥkhadaṃ । śrīmatkṛṣṇasarasvatyā guros tatvārtthadarśinaḥ । prāripsitasya granthasyāvighnena parisamāptaye pracayagamanāya śiṣṭācāraparipālanāya paramātmasmaraṇalakṣaṇaṃ maṃgaḷam ācarati ॥ paraṃparasyāḥ prakṛter anādikaṃ । ekan niviṣṭaṃ bahudhā guhāsu sarvālayaṃ sarvacarācarasthitaṃ । tam eva viṣṇuṃ śaraṇaṃ prapadye ॥ 1 ॥ asyāyam artthaḥ, *etc.*

It ends:—ity evaṃ śiṣyeṇa pṛṣṭaṃ prativiviktaṃ saccidānandaṃ brahmasvarūpan tasmād upadiśya gamayati ॥ 85 । vedāntaśāstram akhilaṃ Śeṣas tu jagadādhāraḥ । āryyāpañcāśītyā baddhaḥ (read babandha) paramārtthasāram idaṃ ॥ iti paramārtthasāraṃ samāptaṃ ॥ dantini dāruvikāre dāru tirobhavati sopi tatraiva । jagad iti tathā paramātmā paramātmany eva jagat tirodhatte ॥ iti Śeṣaviracitāryyas samāptā ॥ śrīgurubhyo namaḥ ॥

(10)

The *Kārtavīryārjunakavaca*, the 12th Adhyāya of the *Uḍḍāmareśvaratantra* (ff. 23—35 = 1—13).

It begins:—yolañ carācaragurur bhuvanaṃ bibhartti yasyārddham adritanayā viśadasmitāsyā । yasyogrataṃkamukhakṛttagaḷo vidhātā rudrasya mūrttir akhilaṃ śivam ātanotu । asya rudrasya bhagavān agniḥ kāṇḍaṛṣiḥ । cchando mahāvirāṭ । śaṃbhur devatā tatra jābālopaniṣat । atha hainaṃ brahmacāriṇa ūcuḥ, *etc.*

It ends:—ity uḍḍāmareśvaratantre kārttavīryyārjunakavacan nāma dvādaśoddhyāyaḥ ॥ kārttavīryyārjjunamahāmantrasya [।] dattātreyabhagavān ṛṣiḥ । anuṣṭup cchandaḥ । kārttavīryyārjjuno devatā । proṃ bījaṃ । namaś śaktiḥ । kārttavīryyārjjunāyeti kīlakaṃ । kārttavīryyārjjunaprasādasiddhyartthe jape viniyogaḥ । aṃ preṃ cchrīṃ āṃ । iṃ klīṃ bhrūṃ ī śiraḥ । uṃ āṃ hrīṃ ūṃ śikhā । eṃ kroṃ śrīṃ aiṃ kavacaṃ । oṃ huṃ phaṭ netraṃ । aṃ śrīkārttavīryyārjjunāya namaḥ ॥ aḥ । astraṃ । mūlaṃ । oṃ preṃ cchrīṃ klīṃ bhrūṃ āṃ hrīṃ kroṃ śrīṃ huṃ phaṭ śrīkārttavīryyārjjunāya namaḥ ॥

113.

Whish No. 111.

Size: $15\frac{1}{2} \times 1\frac{3}{4}$ in., (1) + 126 + 17 + (1) + 24 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: At the end of the first work the date is given (in Malayalam language), viz. January of the Kollam year 985 i. e. A. D. 1810.

Scribe: Kṛṣṇadvija.

Character: Malayalam.

(1)

The *Śrutirañjinī,* a Commentary on *Jayadeva's Gītagovinda,* by *Lakṣmīdhara,* son of *Yajñeśvara,* in 12 Sargas. (Ff. 126.)

See No. 142 (Whish No. 144) for another copy of the same work.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu । dhavaḷajaladavarṇṇañ candramaḥkhaṇḍacūḍaṃ paraśuhariṇahastaṃ jñānamudrābhirāmaṃ bhujagaparavirājatkaṃkaṇañ jānubāhun dalitanatajanārttin dakṣiṇāmūrttim īḍe । Lakṣmīdhareṇa viduṣā kriyate śrutirañjinī vidvatkavi-

mude gītagovindasyārtthadīpikā । yad iṣṭaṃ likhyate nātra yac cāniṣṭaṃ vilikhyate dvitayaṃ tad dayaṃ vighnaiḥ[1] kṣamyatāṃ varṇṇitair[2] mmayi । na buddhyate sudhair[3] ggītagovindasyārtthagauravaṃ vyākhyānaśatakenāpi vihāya śrutirañjinīṃ । *etc.*

It ends:—sāddhvī māddhvīka cintā na bhavati bhavataḥ śarkare śarkarāsi[4] drākṣe drakṣyanti te[5] tvām amṛta mṛtam asi kṣīranīratvam eṣi moce mā jīva jāyādharadharakuhare majja yuṣmajjayāyai vā kalpaṃ kalpitāṃgyā yad iha bhuvi girā sthīyate jāyadevyā ॥ he māddhvīka ॥ iti dvādaśasarggaḥ ॥ ॥ śrīkṛṣṇāya namaḥ । kollaṃ 900 āyirattaēṃpattañ cāmata makaramāsaṃ añcāntīyaticoppāc cayuṃ rohaṇiyuṃ śuklapakṣattil dvādaśiyuṃ siṃhaḥ karaṇavuṃ kuṭiyadivasaṃpātāleyeśānugraheṇa Kṛṣṇadvijena likhitaṃ pustakaṃ ॥ śrīgurubhyo namaḥ *etc.*

(2)

Fragment of an astronomical treatise (ff. 17). In the margin of f. 1, and on the title page the title *Kṛṣṇīyam* is given.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu । ena traikālajñānam uktam ajñānatimiravattibhyaḥ tajñānan divyayutaṃ vakṣye tasmai namaskṛtya jyotiṣaphalam ādeśaḥ phalārttham āraṃbhaṇaṃ bhavati lokā tasmād yatnaḥ kāryyo hy ādeśe jyodiṣājñāne navabhir nnavabhir athāṃśer nniṣpannā rāśayo *etc.*

F. 10:—॥ iti jīvayoniḥ ॥ candraś catuṣpadastho drekkāṇo, *etc.*

It ends (f. 17):—caturtthadivase maddhyāhnārkkeṇa saṃyukte ajalagne budhadṛṣṭe hy aśvatarīṇām adarśanaṃ brūyāt śuṣkanadīkūlagatā labhyante mṛgyamāṇais tāḥ

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[1] dvitayan tad dayānighnaiḥ, MS. Whish No. 144.
[2] paṇḍitair, MS. Whish No. 144.
[3] budhair, MS. Whish No. 144.
[4] karkarāsi, MS. Whish No. 144.
[5] ke, MS. Whish No. 144.

śukre kṣitejalagne dhenudvayam atra garbhiṇī caika tisṛṇāṃ gavām adarśanam aṣṭamadivase bhavel lābhaḥ budhadṛṣṭe tallagne hy aśvatarīṇām adarśanaṃ brūyāt śvaḥkāle ravyudaye labhyante mṛgayamāṇena adya caturtthe divasecchāgoṣṭameśvare dṛṣṭe prativeśiko vayasyo navame divase svayan detā śaśiśukrābhyāṃ dṛṣṭe śitir ggāvo bhūtās sagopālāḥ ।

(3)

The *Vedāntasāra,* in 22 Adhyāyas. The name of the author is not given.[1]

It begins:—hariḥ śrīgaṇapataye namaḥ avighnena parisamāptir astu[ḥ] śuklāṃbaradharaṃ viṣṇuṃ śaśivarṇṇaṃ caturbhujaṃ prasannavadanaṃ dhyāye sarvavighnopaśāntaye । ajñānatimirāndhasya jñānāñjanaśalākayā cakṣur unmīlitaṃ yena tasmai śrīgurave namaḥ । . . . athāsādhanacatuṣṭayasaṃvākyānantaraṃ ātmānātmāvivekam ucyate । ātmā śarīratrayaṃ । vilakṣaṇā avasthāttrayasākṣi nityaśuddhabuddhamukaṃ (?) satyaparipūrṇṇasaccitānandakatvaṃ nāma kālattrayanāśanarahitatvaṃ nāma kālattrayavidyāmānaprakāśatvaṃ svasaktasāsaṃsayādhivirodhi svabhāvatvā mama (read °tvam nāma?) tasmād anantarūpatvaṃ satvarajastamoguṇasvarūpaṃ ajñānasaccidānandasvarūpaṃ brahmaṇaḥ ubhayāḥ (?) ākāśam ulpannaṃ ākāśadvāyuṃ vāyor ahni ahni rāvaḥ,[2] *etc.*

F. 4:—iti vedāntasāre prapañcarahasyaprathamoddhyāyaḥ ॥ F. 7:—iti vedāntasāre śarīralakṣaṇaṃ nāma tṛtīyoddhyāyaḥ ॥ F. 15b:—iti vedāntasāre bhaktilakṣaṇasaṃpraṇaye trayodaśoddhyāyaḥ ॥

It ends (f. 24):—iti vedāntasāre videhakaivalyalakṣaṇe saṃsārarahasye dvāviṃśoddhyāyaḥ ॥ ॥ upadeśavedāntasiddhyarahasyaṃ samāptaḥ । śrīgurubhyo namaḥ ॥

114.

Whish No. 112 A.

Size: $16\frac{1}{2} \times 1\frac{7}{8}$ in., (1) + 95 + (8) leaves, from 9 to 12 lines on a page.

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[1] "It is by *Śankarācārya*", Prof. Aufrecht.

[2] Read utpannam ākāśād vāyur vāyor agnir agner āpaḥ?

Material: Palm leaves.
Date: Probably end of 18th cent.
Scribe: Vāsudeva.
Character: Malayalam.

The *Bhaktapriyā*, a Commentary on the *Nārāyaṇīya-stotra*, in 12 Skandhas. The author of the Stotra is *Nārāyaṇa Bhaṭṭa* of Kerala. See Aufrecht CC. p. 294.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ । gajānanaṃ girān devīṃ Vyāsaṃ kaṃsahanaṃ gurūn bhūteśam īśam āśāsitārtthadān praṇamāmy ahaṃ śrīmatbhāgavatārtthasaṃgrahamayanārāyaṇīyāhvayaṃ stotraṃ hṛdyam anargham ujvalataraddhvastāndhakārodayaṃ yat kaṇṭheṣu satām anuttamaguṇaṃ pratyagram utbhāsate tasyeyaṃ kriyate yathāmati mayā vyākhyā hi bhaktapriyākīrttanaṃ bhagavatkīrtter mmatkṛtāv ānuṣaṃgikaṃ ity evaṃ prayatnenāsmadvyākhyātṛtvaprasiddhaye (।) iha khalu samadhigatanikhilanigamārtthasatatvatayā śābdaparabrahmapārā[vāra]vārīṇatayā paramabhāgavatatayā ca sakalasahṛdayamahitayaśāś śrī-Nārāyaṇakaviḥ paramakāruṇikatayā bhaktānugrahāya śrībhāgavatārtthānusārinārāyaṇīyābhidhaṃ stotraratnañ cikīrṣuḥ prathamaṃ prathamaślokena prārīpsitasya stotrasyāvighnena parisamāptipracayagamanābhyāṃ śrotṛjananikhilajanasamīhitasiddhaye ca stotrapratipādyajagatsarggādidaśakalakṣaṇalīlānidānabhūtaparatatvānusmaraṇarūpamaṃgalam ācarati । sāndrety ādinā brahmaguruvacanapure sākṣāt bhātīti saṃbandhaḥ brahma sarvam aśrayam sarvānusyūtaṃ śuddhacaitanyaṃ guruvacanapuram iti prasiddhe kṣetre sākṣāt bhāti, *etc.*

F. 41b:—iti nārāyaṇīyastotravyākhyāyāṃ bhaktapriyāyāṃ navamaskandhaparicchedaḥ ॥

It ends:—śrībhāgavatavyākhyādṛṣṭānartthāt padānyepi (*sic*) stotravyākhyānarūpeṇa racitāni param mayāyan nāmnā sammataṃ stotrañ janānām antarāntarā tābhyām eva hṛdisthābhyām mayā neyaṃ kṛtā kṛtiḥ ॥ iti nārāyaṇīyastotravyākhyāyāṃ bhaktapriyāyāṃ dvādaśaskandhaparicchedaḥ ॥ ॥ Vāsudevena likhitam idaṃ । hariḥ *etc.*

115.

Whish No. 112B.

Size: $12\frac{3}{4} \times 2$ in., (1) + 49 + (1) leaves, from 8 to 11 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

A Collection of Stotras, and sundry fragments. The titles of the Stotras are given in the margins at the beginning of each of them, and in a list on the first leaf.

(1)

The *Mātṛkāstava* (ff. 1—4).

It begins:—apratyakṣakathām akṛtrimarasām arkaprakāśakramām asmaccittagṛhām atarkyavibhavām avyājaniryyatkṛpāṃ । akṣāṇām adhidevatām aviditām addhvāntagām addhvagām akṣīṇāgamasaṃvidabhyupagamām anvemi dakṣātmajām । 1 ।

It breaks off (f. 4b) in the 37th stanza with the words:—bhasmākāravidagdhake hutavahe bhāvākṛte manmathe.

(2)

The *Mātṛkānyāsa* (ff. 5—6).

It begins:—atha bālāsaṃpuṭitamātṛkānyāsaḥ । Dakṣiṇāmūrtti(r) ṛṣiḥ । gāyatrī cchandaḥ । bālārūpiṇī mātṛkā sarasvatī devatā । *etc.*

It breaks off with the words:—somamaṇḍalāya ṣoḍaśakalātmanerghyāmṛtāya nama jalam āpūryya.

(3)

The *Tripurāṣṭottara* (ff. 7—8).

It begins:—kalyāṇī tripurā bālā māyā tripurasundarī । sundaryy umā bhās[v]avatī oṃkārī sarvamaṃgalā । *etc.*

It ends (or breaks off) with the words:—śarīraceṣṭā mama te praṇāma stutiś ca vāg indriyavṛttir astu । sarvā manovṛttir anusmṛtis te sarvan tavārādhanam eva bhūyāt ।

(4)

The *Śyāmalāmbāvarmaratna*, or *Mātaṅgīkavaca* (the latter title in the margin and in the Table of Contents), i. e. the

tenth Paṭala of the *Saubhāgyalakṣmīkalpa* (ff. 9—10). See Burnell, Tanjore, p. 197 b.

It begins:—senāpatitvan devānāṃ purā prāpya ṣaḍānanaḥ । sadāśivam upāgamya pitaraṃ vākyam abravīt । *etc.*

It ends:—iti śrīsaubhāgyalakṣmīkalpe caturllakṣagranthavistāre skandeśvarasaṃvāde śyāmalāṃbāvarmmaratnan nāma daśamaḥ paṭalaḥ ॥ śrīśyāmalāṃbāyai namaḥ ॥

(5)

The *Mātaṅgyaṣṭottara* (ff. 11—12).

It begins:—mātaṃgī vijayā śyāmā saciveśī śukapriyā । nīpapriyā kadaṃbeśī madaghūrṇitalocanā । *etc.*

It ends:—etair yyas saciveśānīṃ sakṛt stauti śarīravān । tasya trailokyam akhilaṃ haste tiṣṭhaty asaṃśayaḥ ॥

(6)

The *Bālāsahasranāman* (ff. 13—16).

It begins:—asya śrībālāsahasranāmamahāmantrasya Dakṣiṇāmūrtti(r) ṛṣiḥ । paṅkti cchandaḥ । bālā parameśvarī devatā । aiṃ bījaṃ ksīṃ śaktiḥ । *etc.*

It ends (or breaks off) with:—kaṃkālapatnī kālindī kaumārī kāmavallabhā । pānodyuktā pānasaṃsthā bhīmarūpā bhayapradā ।

(7)

Ff. 17—21 contain various Mantras for Tantric purposes.

F. 17 begins:—śirasi Antaryyāmī bhagavān ṛṣiḥ । mukhe anuṣṭup cchandaḥ । hṛdaye sadyo devatā । *etc.*

On f. 19 we read:—asya śrīśaktipañcākṣarastotramahāmantrasya Vāmadeva ṛṣiḥ । paṅkti cchandaḥ । umāmaheśvaro devatā । *etc.*

F. 21 ends:—harir haro viriñcaś ca sṛṣṭyādīn kurute yayā । namas tripurasundaryyā namāmi pādapaṃkajaṃ ।

(8)

The *Tripurāstava* in 54 stanzas, attributed to *Durvāsas* (ff. 22—27). Printed with the title *Tripurāmahimastotra* in the Kāvyamālā, Part XI, p. 1 ff.

It begins:—śrīmātas tripure parāt paratare devi trilokīmahāsaundaryyārṇavamanthanotbhavasudhāprācuryyavarṇojvalaṃ | udyatbhānusahasranītatnajapāpuṣpaprabhan[1] te vapuḥ svānte me sphuratu trilokanilayaṃ jyotirmmayaṃ vāṅmayaṃ | *etc.*

It ends:—bhūṣyaṃ vaiduṣyam udyaddinakarakiraṇākāram ākāratejassammānaṃ (bhūrimārgaṃ Ed.) nigamanigamanaṃ durgamaṃ yogamārgaṃ | āyuṣyaṃ brahmapoṣyaṃ hariharaviśadāṃ kīrttim abhyeti bhūmau dehānte brahmabhūyaṃ parataracaraṇākāram abhyeti vidvān ॥ 54 ॥

(9)

The *Dakṣiṇāmūrttipañjara,* or the 18th Adhyāya of the *Brahmāṇḍa-Purāṇa* (ff. 28—29).

It begins:—praṇamya sāṃbam īśānaṃ śirasā Vaiṇiko muniḥ | vinayāvanato bhūtvā papraccha skandam ādarāt | Nārada uvāca | *etc.*

It ends:—iti śrībrahmāṇḍapurāṇe guhanāradasaṃvāde dakṣiṇāmūrttipañjaran nāmāṣṭādaśoddhyāyaḥ ॥ śrīśivāya namaḥ ॥

(10)

Ff. 30—36 contain various (Tantric?) fragments, too small to make anything of them.

(11)

The *Gaṇapatyaṣṭaka,* ascribed to *Sadāśiva* (f. 36).

It begins:—asya śrīmahāgaṇapatistotramālāmantrasya Sadāśivo bhagavān ṛṣiḥ | anuṣṭup cchandaḥ | gaṇapatir devatā | *etc.*

It ends:—iti Sadāśivaproktaṃ gaṇeṣāṣṭakaṃ saṃpūrṇaṃ ॥

(12)

The *Lalitāstavaratna* (ff. 37—49).

Other copies in Nos. 63 (5), 160 (2) and 174.

Beginning and end the same as No. 63 (5). See above p. 81 seq.

[1] Read °nūtanajapāpuṣpaprabhaṃ with *Ed.*

116.

Whish No. 113.

Size: $11\frac{7}{8} \times 2$ in., (1) + 102 + 31 + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 4th December 1831. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Śrutiṣūktimālā*, or *Caturvedatātparyasaṃgraha*, in 149 verses, by *Haradatta*, together with a Commentary. Mr. Whish gives the title '*Caturvedabhāṣya*'. (Ff. 102). See Stein-Jammu, p. 359 seq.

It begins:—iha khalu | kalikālakalanānantaraṃ avaidikabauddhādirāddhāntānusandhānāviśuddhabuddhīṇ nirīśvaratvanirvāhakavaidikāpaśata(read °praśasta?)mīmāṃsakalpitānalpavikalpajalpaśravaṇonmiṣitakaluṣakalmaṣīkṛtavṛṣāṃka - viṣayaśemuṣītanmanīṣiṇonugṛhītakāmo maheśvarāṃśāvatārāyamāṇo (read °ṇaḥ) padavākyapramāṇajño Haradattācāryyaś śaivavaidi(ka)tantraviśvāsakāriṇīṃ avaidikamatanirākāriṇīṃ | samastakalmaṣāpahāriṇīṃ | abhedapuruṣārtthapūraṇīṃ | saṃsārasāgarottāraṇīṃ bhavaikabhaktivibhavavistāriṇīṃ | pañcāśaduttaraślokātmikāṃ śrutisūktimālāṃ cikīrṣur llakṣaṇapramāṇābhyāṃ hi nyāyena tatsiddhyarttham asyāṃ śrutisūktimālāyāṃ prādhānyena prati(pi)pādayiṣitāni namaśśeṣitvaniratiśayaiśvaryyādiguṇakatvanārāyaṇopaniṣadudīri - topāsyatvagāyatrīpratipādyatvalakṣaṇāni kratuśeṣitvalakṣaṇāni pañcalakṣaṇāni pañcabrahmāṇīva pañcākṣarāṇīva śrutisiddhāni pañca *** *** (blank) pañcayāva(read pañcāvayava?)sthitasya parameśvarasya pañcalakṣaṇāni saṃgṛṇhānaḥ tadviśiṣṭatvenānanasādhāraṇatvād asyaivāśrayaṇīyatvād anīśvaraṃ ******* (blank) ntrāṇāṃ viṣṇubrahmādīnām āśrayaṇīyyatvapāttāvi(read °tvāpattāv avi°?)dūratopāstety asyaivāśrayaṇīyatve hetutvan darśayann āha yasmai nama iti ॥ yasmai namo bhavati yasya guṇās samagrā nārāyaṇopaniṣadā yadupāsanoktā | yo na(ḥ) pracodayati buddhim adhikṛtau yas tan tvām ananyagatir īśvara saṃśrayāmi ॥ 1 ॥ namo namaskāraḥ, *etc.*

Amongst the books and authors quoted in the commentary are: Jaimini, Bādarāyaṇa, Sudarśanācārya (f. 5), Padma-Purāṇa (quoted as 'Pātma'), Āditya-Purāṇa (f. 15b), Mārkaṇḍeya-Purāṇa, Pārāśara-Purāṇa (f. 59), *etc.*

It ends:—bhaktaṃ bhavānadidapārśvacaropanītaṃ mahyaṃ maheśvarapayasi grapitam prasannaṃ । bhuñjāna eva tad ahaṃ ghaṭiti brabuddha svapnas samādhiriktadhiyām abhinnaḥ[1] ॥ 149 ॥ stomas same tad avadhāya gṛṇhatām arttham asya nikhilena jānatāṃ । grāhyam annyad api nāvaśiṣyate jñeyam anyad api vā na kiñcanā ॥ om । hariḥ om *etc.*

(2)

The *Maṇimañjarī,* a Commentary on *Kedāra's Vṛttaratnākara,* by the *Purohita Nārāyaṇa,* son of *Nṛsiṃhayajvan,* in 6 Adhyāyas. Ff. 31. See Nos. 54 (3), and 170.

It begins:—śvetāṃbhodhisthitan devaṃ śuddhasphaṭikavigrahaṃ । vāgvibhūtipradaṃ sākṣād vande gandharvakandharaṃ । Nṛsiṃhayajvanaḥ putro Nārāyaṇapurohitaḥ । vṛttāratnākaravyākhyāṃ vyākaroti yathāmati ॥

F. 14:—iti ṣoḍaśamātrāprakaraṇaṃ ॥

It ends:—iti vṛttaratnākaravyākhyāyāṃ maṇimañjaryyām ṣaṣṭhoddhyāyaḥ ॥ śrīgurucaraṇāravindābhyān namo namaḥ ॥ oṃ ।

117.

Whish No. 114.

Size: 14 × 1¾ in., (3) + 56 + (1) + 97 + 1 (f. 28 being double) + 9 (numbered as ff. 112—120) + 8 + (1) leaves, from 10 to 13 lines on a page.

Material: Palm leaves.

Date: End of 17th or early 18th cent.?

Character: Grantha.

Injuries: The first leaf, and f. 28 of the second work are slightly damaged.

The eight leaves of the last work are numbered by the Akṣaras of the invocation 'hariḥ śrīgaṇapataye namaḥ' as follows: hariḥ = 1, śrī = 2, ga = 3, ṇa = 4, pa = 5, ta = 6, ye = 7, namaḥ = 8.

[1] Words and metre quite corrupt.

An entry by Mr. Whish says: "This volume contains the Tarkka-Chūḍāmaṇih; a work by Bāhwṛicha Dharmmarajah; in refutation of the Nyāya or philosophy of Gautamah; the founder of the Nayyāyikah or Aristotelian Sect—and also a second work on the same subject by the same author."

(1)

The *Tarkacūḍāmaṇi* (a Commentary on the Anumāna chapter of *Rucidatta's Tattvacintāmaṇiprakāśa*), by the *Bahvṛca Dharmarāja,* "an inhabitant of Kaṇḍaramāṇikyagrāma (our MS. has Kaṇṭaramāṇikka), and son of Trivedinārāyaṇayajvan of the Kauṇḍinyagotra" (Burnell, Tanjore, p. 115). The MS. is incomplete (ff. 56).

It begins: — kāverīvāripānapratihatatamasām maṇḍite paṇḍitānāṃ nyandai (?) śrī-Rāmacandra smṛtibalaviśadāśeṣatantrārtthasāraḥ deśe vikhyātavāso vividhagurukapāleśato labdhabodho nyāyābdhin tarkkacūḍāmaṇim iha kurute Bahvṛco Dharmmarājaḥ । tretāgnidhūmākulavīthikāṃ karṇe (read °kāṃkaṇe?) gṛhe gṛhe yatra vasanti sūrayaḥ adhītasarvaśrutayaḥ kathāntare ha nirjjitapratyanumānavādinaḥ । tatra kaṇṭaramāṇikkagrāmaratnanivāsinā । maṇiprakāśavivṛtir Dharmmarājena tanyate ॥ daśānām api ṭīkānāṃ bhaṃgaṃ kurvan kvacit kvacit । anumānaprakāśasya vivṛtiṃ karavāṇy aham ॥ ārabdhaparisamāptaye maṃgalam ācāritam śi[k]ṣyaśikṣāyai granthato nibadhnāti praṇayeti vighnaddhvaṃsam iti yady api granthasamāptir eva prārtthanīyā tathā sati vighnaddhvaṃse lokāvagatakāraṇād eva, *etc.*

It breaks off with the following words (f. 56b):—tadaṃgīkārāt vyadhikaraṇaprakārakecchāṃgīkād ity artthaḥ iṣṭabhedepi upasthiteṣṭabhedety artthaḥ tatjñānārttham iti । anāgatajñānārttham ity artthaḥ । ata eva paramate anāgatapākajñānayā prasiddhapākaviṣayānumānādara iti bhāvaḥ । uktaprāyam iti abhedajñānasya pravarttakatve sthāp(y)ate icchājanakatvam api tasyaivoktaprāyam ity artthaḥ 'numāneneti । idaṃ sukhaṃ sukhapūrvavartti sukhatvād ity anumānenety artthaḥ 'siddheḥ.

(2)

A Commentary on *Gaurīkānta Sārvabhauma Bhaṭṭācārya's Tarkabhāṣābhāvārthadīpikā* (Commentary on *Keśavamiśra's Tarkabhāṣā*). Incomplete (ff. 97). See Ind. Off. IV, p. 607.

It begins:—namas te śārade devi kaśmīrapuravāsini | tvām ahaṃ prārttha(y)iṣyāmi vidyādānan tu dehi me ॥ Gaurīkāntakṛti svatotiviśadānāghrātadoṣāpy asau bālānāṃ hṛdayaṃ na rañjayati yat prauḍhasya ceto yathā | taddoṣāya bhavaty ataḥ prakaṭayan bhāvaṃ vicāryyānayā kurve Keśavabhāvanānugatayā bālapramodaṃ paraṃ | cikīrṣṣitasya granthasya vighnaśāntyai kṛtam maṃgalaṃ śiṣyaśikṣāyai nibadhnāti om iti | atra omkāraś cāthaśabdaś ca dvāv imau brahmaṇaḥ purā | ka[ṃ]ṇṭhaṃ bhitvā viniryyātau tasmān māṃgalikāv iti śīkṣāvacanenoṃkāraprayogasya pratyekam maṃgalatvāt on tat sad iti nirddeśo brahmaṇas trividha smṛta iti, *etc.*

F. 2:—nanv evaṃ bahumaṃgalācaraṇena vighnarūpādṛṣṭapratibandhakakūṭanivṛttāv api śiromaṇirūpamahāgranthavyākhyā cāturyyajanitāhaṃkāramūlakalajjārūpadṛṣṭapratibandhakād alpagrantha-Keśavakṛtivyākhyāne svabhāratyāḥ pravṛtyanupapattir ity ata āha mātar iti kiṃ lajjasa iti, *etc.*

F. 11:—śiṣṭācārollaṃghinaḥ Keśavamiśrasya kṛtir iyaṃ kathaṃ śiṣṭair ādaraṇīyetyabhiprāyavatāṃ śaṃkām apākaroti atra ceti granthakāraviṣaya ity artthaḥ, *etc.*

F. 97 ends:—dravyeti dravyasamavetalaukikacākṣuṣatvaṃ kāryyatāvacchedakaṃ ālokasaṃyogatvaṃ kāraṇatāvacchedakaṃ svasamavāyisamavāyaḥ kāraṇapratyā(sa)ktiḥ sparśādispārśane kāryyatāvacchedakasyātiprasaṃgavāraṇāya pratyakṣatvam apahāya cākṣuṣeti tamaś cākṣuṣe cākṣuṣatvasya nīlan tama iti nīlatvasāmānyapratyāsaktijālaukikarūpacākṣuṣe dravyasamavetaviṣayakacākṣuṣatvasya ghaṭādimātraviṣayakalaukikacākṣuṣe dravyaviṣayakalaukikacākṣuṣatvasya rūpatvādimātraviṣayakanirvikalpake samavetaviṣayakalaukikacākṣuṣatvasyātiprasaktatayā dravyasa-

mavetaviṣayakalaukikacākṣuṣatvaṃ kāryyatāvacchedakam ity uktaṃ rūpādikā.

(3)

A fragment of the *Prakriyāsarvasva* (9 leaves, numbered as ff. 112—120), apparently the work of *Nārāyaṇa* who is described by the Mahārāja of Travancore (in the JRAS. vol. XVI, 1884, p. 449) as 'the most popular and well-admired author of *prakriyāsarvasvam, dhātukāvyam, nārāyaṇīyam, etc.*"

F. 112 begins:—brāhmaṇimatā brāhmaṇihatā । pulliṃgasādhāraṇasyety ukteḥ pṛthivītarety atra na । nadyāś śeṣasyānyatarasyāṃ । ṅyantavarjjitasya nadīsaṃjñasya ṅyanteṣv ekā ca ścaghādau hrasvo vā syāt । *etc.*

F. 120 ends:—vatir nnānā ñathāmuś ca kṛtvortthas taddhitevyayaṃ । itaḥ paraṃ samāsāntāḥ santi kecana taddhitāḥ । teṣān tattatsamāseṣu varṇanaiva laghīyasī ॥ iti prakriyāsarvasve taddhitakhaṇḍaḥ ॥ saṃkṣepātiśayepi vācyabahutā hetor abhūd vistaraḥ spaṣṭatvepi kṛte svabhāvagaṇanābhāgāmanāga sphuṭāḥ । evaṃ vyaktim iyān padārttha iyatā granthena yātoyam ity evaṃ yo vimṛśet sa eva kalayed asmannibandhe guṇān । hariḥ gurubhyo namaḥ ॥

(4)

Fragment of a *Gaṇapāṭha* (ff. 8), perhaps part of the preceding work.

It begins:—athāpatyagaṇāḥ । utsodapānavikāravinadataruṇatalunadhenupīlukuṇasuvarṇebhyaḥ । autsaḥ audapānaḥ । vaikāraḥ । vainadaḥ । tāruṇaḥ । tālunaḥ । dhainavaḥ । pailukuṇaḥ । sauvarṇaḥ । bharatakurusatvadindrāvasānajanapadapañcālośīnarebhyaḥ । *etc.*

It ends: — caupayatacaikayatacaiṭayatabailvayatasaikayatānāñ ca । caupayatyā caikayatyā caiṭayatyā bailvayatyā saikayatyā iti ॥

118.

Whish No. 115.

Size: (1) $15\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 156 + (1) leaves, from 9 to 13 lines on a page. (2) $14 \times 1\frac{3}{4}$ in., 11 leaves (numbered as ff. 79—89), 11 or 12 lines on a page.

Material: Palm leaves.

Date: The MS. of the first work was probably written about the middle of the 18th cent. The MS. of the second work seems to be older.

Character: Malayalam. The leaves are numbered by Akṣaras in the same way as No. 19.

Injuries: Slightly damaged by insects in the middle of the book.

(1)

The *Naukā* or *Horāvivaraṇa*, a Commentary on *Varāhamihira's Bṛhajjātaka*. Also called *Daśādhyāyī*, according to Aufrecht CC. p. 248.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu jayati bhagavān gajāsyena (corrected to gajāsyo) yatkarṇṇavyajanamārutā bhajatāṃ yānto vyasanāni haranty āyāntaś cārppayanty abhīṣṭāni satyajñānaparaṃ brahma jyotirānandarūpiṇīṃ naumi sarvottarodāttapraśnamālāṃ sarasvatīṃ satyajñānapradāyeṣṭadeśakālaprabodhine nama śrīgurave sākṣāt parameśvaramūrttaye । yeṣām ātmani garbhasaṃskṛtimukhair mmauñjinī baddhāntimaiḥ vrate karmmabhir atra bhāti vidhivat brahmapratiṣṭhāpitaḥ śrautasmārttasamastakarmmasatatānuṣṭhānaniṣṭhātmanas tān etān praṇamāmi bhūmivibudhān iṣṭārtthakalpadrumān śrīsūryādīn su(kha)saṃvedya[1] nigrahānugrahān jagatsṛṣṭisthitilayajñānahetūn upāsmahe । śrīmad-Varāhamihirahorātālparyasāgare sadarttharatnasaṃsiddhyai ṭīkā naukā vicāryate । *etc.*

It ends:—addhyāyānukramaṃ vṛttanuvyāñca (read vṛttena vyañjayati?) ślokatrayeṇa । rāśiprabhedo grahayonibhedo viyonijanmātha niṣekakālaḥ janmātha sadyomaraṇan tathāyur ddaśāvipākoṣṭakavarggasaṃjñaḥ karmmājīvo rājayogāḥ khayogāś cāndrā yogā dvigrahādyāś ca yogāḥ pravrajyāto

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[1] sukhavedya corrected to susaṃvedya.

rāśiśīlañ ca dṛṣṭi(r) bhāvas tasmād āśrayotha prakīrṇṇaḥ neṣṭayogā jātakaṃ bhāminānān niryāṇaṃ syān naṣṭajanmā dṛgāṇaḥ addhyāyānāṃ viṃśatiḥ pañcayuktācaryuktāny(read °cāryoktāny?) atra vṛtta[ś]śatāni । iti prathamo rāśiprabhedaḥ dvitīyo grahayonibhedaḥ tṛtīyo viyonijanmā caturttho niṣekakālaḥ pañcamo janma । ṣaṣṭhas sadyomaraṇaṃ । saptama āyurddāyaḥ aṣṭamo daśāphalāni navamoṣṭavarggaḥ daśamaḥ karmmājīvaḥ ekādaśo rājayogaḥ dvādaśaḥ khayogaḥ trayodaśaś cāndrayogaḥ caturdaśo dvigrahādiyogaḥ pañcadaśaḥ pravrajyāyogaḥ ṣoḍaśo rāśiśīlāni saptadaśo grahadṛṣṭiḥ aṣṭādaśo bhāvaphalaṃ ekonaviṃśaṃ āśrayayogaḥ । viṃśaḥ prakīrṇṇaḥ ekaviṃśoniṣṭayogaḥ dvāviṃśas trijātakaṃ trayoviṃśo niryāṇaṃ caturviṃśo naṣṭajātakaṃ pañcaviṃśo drekāṇaphalapakṣa ṣaḍviṃśopradarśanaparoddhyāyaḥ horāvivaraṇaṃ samāptaṃ ॥ ॥ śrīparamagurave śaraṇaṃ ॥ *etc.*

(2)

The *Praśnāmṛta,* by *Kumāra,* pupil of *Nārāyaṇa Jyotiṣa,* a fragment only. A work of the same title is ascribed to *Jambūnātha* in the "Index of MSS. in the Government Oriental MSS. Library, Madras," p. 55.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ samastavighnaprabhavopaśāntaye namaskaromi dvipanāyakānanaṃ vacaḥ prasādaṃ kurutāṃ sarasvati *etc.* . . . āsīd dvijanmā dvipakānanākhye grāme sudhīḥ prātṛ (?) janīnacetāḥ śāstrārtthavettā śrutipāradṛśvā Nārāyaṇo jyotiṣas tarppayāyī । tasyāsti śiṣyo vinayapradhānas tadīyakāruṇyanivāsabhūmiḥ yaś śrī-Kumāro vidito dvijanmā grahendrasañcāravicāracuñcuḥ praṇamya soyaṃ gurupādapatmaṃ nirīkṣya horāṃ sakalārtthapuṣṭāṃ ādāya sāran tu tato vyadhatta praśnāmṛtaṃ bālahitāya hṛdyaṃ paropakāraikato mahāntas santcṣamantaḥ kṛpayā vidhāya sammānayantām idam asmadīyaṃ praśnāmṛtan nirmmalakīrttibhājaḥ, *etc.*

It breaks off with the words:—caturtthajvaraśāntaye । kṛṣṇāya namaḥ ।

119.

WHISH No. 116.

Size: $13\frac{3}{4} \times 1\frac{3}{4}$ in., (2) + 82 + (1) + 133 + 6 + (2) leaves, 10 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

(1)

The *Bhāṭṭadīpikā,* a Commentary on *Jaimini's Mīmāṃsādarśana,* by *Khaṇḍadeva,* from Adhyāya VII, Pāda 1 to Adhyāya IX, Pāda 3. (Ff. 82.)

It begins:—śrutipramāṇatvāc cheṣāṇāṃ mukhyabhede yathādhikārabhava syāt ॥ evaṃ sādhikāre upadeśevagatedhunā tadadhīnasiddhir atideśo nirūpyate । *etc.*

Adhyāya VII ends f. 15b, Adhyāya VIII f. 28b.

It ends with the third Pāda of the IXth Adhyāya:—iti śrī-Khaṇḍadevakṛtau bhāṭṭadīpikāyāṃ navamasyāddhyāyasya tṛtīyaḥ pādaḥ ॥

(2)

The *Bhāṭṭacandrikā,* a Commentary on *Khaṇḍadeva's Bhāṭṭadīpikā,* by *Bhāskararāya Bhāratī,* the son of *Gambhīra* and *Konamā* (?), and pupil of *Nṛsiṃha* and *Śivadatta.* The author lived at Benares in 1629, according to Aufrecht CC. p. 411. The MS. contains the whole of the first Adhyāya, and the two first Pādas (Pāda 2 incomplete) of the second Adhyāya. (Ff. 133.)

It begins:—śrī-Gaṃbhīravipaścitaḥ pitur abhūd yaḥ Konamāṃbodare vidyāṣṭādaśakasya marmmabhid abhūd ya śrī-Nṛsiṃhāt guroḥ । yaś ca śrī-Śivadattaśuklacaraṇaiḥ pūrṇābhiṣiktobhavat sa tretātripurātrayīti manute tām eva nāthatrayīṃ । bhāgīrathībhīmarathī taṭakūṭaḥ kakuppaṭaḥ । pāṇḍuraṃgaḥ paraṃ brahma mama daivaṃ vṛṣākapiḥ । mīmāṃsāśāstrajīvātuṃ Jaiminyādimunitrayaṃ । sarasvatīñ ca natvāhaṃ vyākurve bhāṭṭadīpikāṃ । śrī-Khaṇḍadevoditabhāṭṭacandrikāṃ prasārayan ṣodaśalakṣaṇīṃ bhuvi । sa bhāṭṭacandras samudeti yaṃ vyadhān mahāgnicit Bhā-

skararāya-Bhāratī । paripūrṇavidhūdayānvayavyatirekānuvidhāyinī satī । budhakṛtkumudaprabodhakṛdviśadārtthā bhuvi bhāṭṭacandrikā । prāripsitasya granthasyāvighnatādyarttham śrīcakrasomayāgau śleṣeṇa stauti ॥ dīkṣāṃga iti । *etc.*

F. 17b:—iti bhāṭṭacandrikāyāṃ candrodayanāmni ṭīkāyāṃ Bhāskararāyasya kṛtau prathamāddhyāye ādimaḥ pādaḥ ॥

I, 1 ends f. 17b, I, 2 f. 34b, I, 3 f. 66, I, 4 f. 95b (end of the first Adhyāya), II, 1 ends f. 115b.

It breaks off (f. 133b) with the words:—sāhityānavagameneti saptadaśapaśughaṭitasamudāyasyaikasya pratisaṃbandhitvena devatātvānvayakālenupasthitatvād ity artthaḥ.

(3)

A fragment belonging to the *Bhāṭṭadīpikā* (ff. 6).

It begins:—kāmyapaśukāṇḍe vāyavyaṃ śvetam ālabheteti śrutaṃ tatra śvetam ity atra śvetaśabdasya dvitīyāntatvepi bhāvanāyā bhāvyajanakajanakaṃ, *etc.*

It ends:—iti bhāṭṭadīpikīyapaurṇamāsyadhikaraṇaprasaṃgarītiḥ ॥ hariḥ om ॥

120.

Whish No. 117.

Size: $13\frac{3}{4} \times 1\frac{5}{8}$ in., (1) + 225 leaves, 8 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Malayalam.

The *Aṣṭāṅgahṛdaya,* by *Vāgbhaṭa,* incomplete (I, 1 to IV, 18). See the excellent edition of the work by Dr. Aṇṇá Moreshvar Kunte (Bombay 1880).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu rāgādirogān satatānuṣaktān aśeṣakāyaprasṛtān aśeṣān autsukyamohāratidāñ jaghāna yopūrvavaidyāya namostu tasmai । athāta āyuṣkāmīyan nāmāddhyāyaṃ vyākhyāsyāmaḥ iti ha smāhur Ātreyādayo maharṣayaḥ । *etc.*

The *Sūtrasthāna* (in 30 Adhyāyas) ends f. 82, the *Śārīrasthāna* (in 6 Adhyāyas) f. 108, the *Nidānasthāna* (in 16 Adhyāyas) f. 145.

It ends with the 18th Adhyāya of the *Cikitsitasthāna* (f. 225):—visarpe(read °sarpo) na hy asaṃsṛṣṭas sosrapittena jāyate raktam evāśrayaś cāsya bahuśosraṃ hared ataḥ na ghṛtaṃ bahudoṣāya deyaṃ yan na virecanaṃ । tena doṣopy upastabdhas tvagraktapiśitaṃ pacet । cikitsite aṣṭādaśaḥ kuṣṭhacikitsitaṃ iyaḥ ।

121.

Whish No. 118.

Size: 18×2 in., (1) + 1 + 197 leaves, from 9 to 12 lines on a page.
Material: Palm leaves.
Date: Probably 18th cent.
Character: Malayalam.
Injuries: Some leaves damaged by insects. Part of leaf 196 lost.

A Commentary on *Kālidāsa's Kumārasambhava*, by *Nārāyaṇa*, a pupil of *Kṛṣṇa*. Sargas I—VIII, with lacuna from II, 58 to III, 76.

It begins:—hariḥ śrīgaṇapataye namaḥ । avighnam astu । ṣaṭpadamukharitagaṇḍaṃ koṭirabharāṃva(read °bhārāva?)-baddhaśaśikhaṇḍaṃ praṇamata vāraṇatuṇḍaṃ padakamalaṃ praṇatasakalasuraṣaṇḍaṃ apāra + ruṇāpūrataraṃgitadṛgañcalaṃ kalāyakomalacchāyañ jānakīnāyakaṃ bhaje ।.... prācīnācāryakṛtās suvicāryyakumārasaṃbhavavyākhyāḥ bālaprabodhanārtthaṃ lalitaṃ karavāṇi vivaraṇan tasya । prācīnasūrivihite mahati prabhūte vyākhyāntare viphala eṣa pariśramo me vātiprakāmasubhage malayādrijāṃtavāte phalaṃ kim u karotu mukhāniloyaṃ । vyākhyaiṣā tu tathāpi pradarśitānvayapadārtthavākyārtthā vivṛtasamāsāvaṃtāṃ gurutaram upacāram ācarayet (*sic*) । vyākhyāntareṣu dṛṣṭeṣu vimṛṣṭeṣv api tatvataḥ subhagaś Śivadāsokto mārgga evānugamyate । bhuvi khalu mahākaviḥ Kālidāsaḥ pārvatīparameśvarapavitracaritravicitraṃ kumārasaṃbhavābhidhā-

naṃ kāvyaṃ cikīrṣuḥ āśīrṇamaskriyā vastunirdeśo vāpi tanmukhaṃ ityādivacanānusāreṇa vastunirdeśan tāvat karoti astīti । na tu kāvye yava(read yad a°?)sāddhyaṃ tadanusāreṇaiva kāvyasaṃjñā karttavyā । yathā yudhiṣṭhiravijaya-jānakīharaṇa-śiśupālavadhaprabhṛtīnāṃ atra tu tārakāsuranigrahaḥ kāvye sāddhyatayā nirddiṣṭaḥ । *etc.*

F. 36b:—iti śrī-Kṛṣṇasya[1] Nārāyaṇasya kṛtau Kumārasaṃbhavavivaraṇe prathamas sarggaḥ ॥ ॥

F. 54 ends with the commentary on II, 58. Up to f. 54 the leaves are numbered by Akṣaras, then begins a new foliation (by figures) and a different handwriting with f. 55 where we find the commentary on III, 76 (last verse of Sarga 3).

The IIIrd Sarga ends (f. 55):—iti śrī-Kṛṣṇaśiṣyasya Nārāyaṇasya kṛtau kumārasaṃbhavavivaraṇe tṛtīyas sarggaḥ ॥

Sarga IV ends f. 70b, Sarga V f. 110b, Sarga VI f. 132b, Sarga VII f. 165.

The *eighth* Sarga begins:—hariḥ atha pūrvasarggopakṣiptan devasya navavadhūviṣayaṃ prathamānurāgānantarasaṃbhūtaṃ saṃbhogaṃ varṇṇayitum aṣṭamas sarggoyam ārabhyate tatra Mādhavenoktaṃ atrāṣṭamas sarggo gaurīsaṃbhogavarṇṇanatvād vācayituṃ śrotuṃ vyākhyātuñ ca na yuktaṃ etacchīlānān devatāśāpād āyuṣaḥ kṣayo bhaviṣyati iti dakṣiṇāvartte na punaḥ asya prakaraṇasya śivayos saṃbhogaviṣayatvād rasabhāvān vivicya vaktuṃ bibhemi tasmād anvayamātram atrādhikriyate ity uktaṃ Aruṇācalanāthena tu tad ubhayam api dūṣitaṃ ayaṃ kila tasyābhiprāyaḥ pārvatīparameśvarayoś śarīramātragrahaṇam api lokānugrahārttham eva yathoktaṃ bhagavato viditam[2] vo yathā svārtthā name (read nāma?) kāścit pravṛttayaḥ iti । devyā api śarīragrahaṇādikaṃ lokānugrahārttham eva iti devīmāhātmyādiṣu tatra tatra pratipāditaṃ trividhā hi loke janāḥ muktā mumukṣavas saktāś ceti । . . . yena kenāpi prakāreṇa bhagavati manaḥpraṇidhānam eva

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[1] Read Kṛṣṇaśiṣyasya, so all the other colophons.

[2] bhagavatā viditaḥ pr. m.

muktikāraṇam ity uktaṃ bhāgavate । kāmaṃ krodhaṃ bhayaṃ sneham aikyaṃ sauhṛdam eva vā nityaṃ harau vidadhato yānti tanmayatāṃ hi te iti mahākavir api kāmināñ cittaṃ pārvatīparameśvarapādāravindāvasaktaṃ vidhātum evāṣṭamesmin sargge Vātsyāyanaśāstrānusāriṇīm padavīm urarīcakāra । *etc.*

Sarga VIII ends f. 196, and the MS. breaks off on f. 197 with the words:—nanu yadi bhavyā maduktaprakāratvam eva virūpākṣasyānuditaṃ tarhi tatprāptimātraphalāt tapaso viramyatāṃ ata āha । mama manaḥ atra sthiraṃ.

122.

Whish No. 119.

Size: $15\frac{3}{4} \times 1\frac{7}{8}$ in., (1) + 136 leaves, from 8 to 10 lines on a page.
Material: Palm leaves.
Date: Kollam 962 = A. D. 1787.
Character: Malayalam.

The *Nāmaliṅgānuśāsana*, by *Amarasiṃha*, or the *Amarakośa*, with a Malayalam gloss.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ mama gurave namaḥ yasya jñānadayāsindhor agādhasyānaghā guṇāḥ । *etc.* . . . svar avyayaṃ svargganākaḥ tridivaḥ tridaśālayaḥ suraloko dyodivau dve striyau klībe triviṣṭapam ॥ 6 ॥ sváḥ । avyáyaṃ । svarggáḥ । nákaḥ । tridívaḥ । tridaśálayaḥ । suralokaḥ । ivadiṃ puliṃgaṃ ॥ dyaúḥ । okārāntaṃ । divauḥ । vakārāntaṃ । dveḥ । striyauḥ । klībe triviṣṭapaṃ । ivanu ॥ svarggattinnuperaḥ ॥ amarā nirjjarā devās, *etc.*

Kāṇḍa I ends on f. 30, Kāṇḍa II on f. 96.

Kāṇḍa III ends (f. 136):—ṣaṣṭyāntaprākpadās senāstheyān nāmaliṃgānuśāsanaṃ ॥ akṣaraṃ yat paribhraṣṭam *etc.* . . . avedomām ahaṃ vande menadeyāya te namaḥ āsurāt prāṇinosyedam etat sarvam apālayaṃ ॥ . . . śrīnārāyaṇāya namaḥ śrīkṛṣṇāya namaḥ . . . śrīsūryādisarvagrahebhyo namaḥ kollaṃ toḷḷāyiratta aṟupattaraṇṭāmata kannimāsaṃ, *etc.* (Date, scribe, and benedictions in Malayalam language.)

123.

WHISH No. 121.

Size: $13\frac{1}{2} \times 1\frac{7}{8}$ in., 107 leaves, generally 8 or 9 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Malayalam.

The *Bharttṛkāvya* i. e. *Bhaṭṭikāvya,* with the Commentary called *Jayamaṅgalā,* Sargas I—III complete, beginning of Sarga IV, and V, 8—VI, 71.

It begins:—hari śrīgaṇapataye namaḥ avighnam astu । śrīgurubhyo namaḥ । praṇipatya sakalavedinam atidustara-Bharttṛkāvyasalilanidheḥ jayamaṃgaleti nāmnā naukeva viracyate ṭīkā । lakṣya(ṃ) lakṣaṇañ ca dvayam e(ka)tra viduṣāṃ pradarśayituṃ śrī-Svāmisūnuḥ kavir Bharttṛnāmā rāmakathāśrayam mahākāvyañ cakāra, *etc.*

F. 17b:—iti Bharttṛkāvyaṭīkāyāñ jayamaṃgalāyāṃ prakīrṇṇakāṇḍe rāmasaṃbhavo nāma prathamas sarggaḥ ॥

Sarga II ends f. 40b, Sarga III f. 58b.

After f. 60 there is a lacuna extending from IV, 11 to V, 8.

V, 106 ends f. 85b (f. 86 which should be the end of Sarga V seems to be misplaced).

The MS. breaks off (in the Commentary on VI, 71) with the words:—sakhyasya tava sugrīvaḥ kārakaḥ kapinandanaḥ drutan draṣṭāsi maithilyās s[v]aivam uktvā tirobhavat । ito bulūcāv ity ādinā kṛtam adhikṛtyocyate kṛtyānām akṛtyānāṃ kṛdantarbhāvepi bhāvakarmaṇo(ḥ) kṛtyā iti viśeṣapratipādanārtthaṃ pṛthagadhikāravacanaṃ śeṣās tu kṛtaḥ kartta.

124.

WHISH No. 122.

Size: $16\frac{1}{7} \times 2$ in., 67 leaves, 9 or 10 lines on a page.
Material: Palm leaves.
Date: End of 17th or beginning of 18th cent.?

Character: Malayalam. The leaves are numbered by letters, as follows: ka = 1, kā = 2, ki = 3, kī = 4 . . . kau = 14, kaṃ = 15, kaḥ = 16, kha = 17 *etc.*

Injuries: The MS. is much damaged, many leaves broken, and lines lost.

(1)

The *Siddhāntaśekhara*, by *Śrīpati*, in 20 Adhyāyas (ff. 1—40).

It begins:—******* taye namaḥ avighnam astu (।) yattejaḥ pitṛdhāmni śītamahasaḥ pāthoyame maṇḍale saṃkrāntaṃ kumudākarasya kurute kāntiṃ vikāsadhūyaṃ[1] (।) cañcaccañcupuṭai[ḥ]ś cakoranikaraiś cāpīyatesau ciran trailokyālayadīpako vijayate devo nidhis tejasāṃ (॥) nijagurupadadvandvaṃ kṛtvā manasy atibhaktito gaṇakatilaka-Śrīpūrvoyaṃ Patir dvijapuṃgavaḥ (।) sphuṭam aviṣamam mandaprajñaprabodhavivṛddhaye lalitavacanais siddhāntānāṃ karoti hi śekharaṃ (।) śatānandaddhvastiprabhṛtituṭiparyantasamayapramāṇaṃ bhūdhiṣṇyagrahanivahasaṃsthānakathanaṃ (।) grahendrāṇāñ cārās sakalagaṇitaṃ yattṛgaditaṃ (read yantragaṇitaṃ?) sa siddhāntaḥ prokto vipulagaṇitaskandhakuśalaiḥ (॥) kratukriyārtthāḥ śrutayaḥ pradiṣṭāḥ kalāśrayās te kratavo niruktāḥ । *etc.*

F. 3b:—iti Śrīpativiracite siddhāntaśekhare grahabhagaṇāddhyāyaḥ prathamaḥ ॥

The 2nd Adhyāya (maddhyamādhikāroddhyāyaḥ) ends f. 8, the 3rd A. f. 12, the 4th A. f. 17b [one leaf missing between ff. 17 and 18], the 5th A. (candragrahaṇa) f. 19, the 6th A. (sūryagrahaṇa) f. 19b, the 7th A. (parvānayana) f. 20, the 8th A. (pāta) f. 21, the 9th A. (grahodayāstamaya) f. 21b, the 10th A. (candra) f. 23, the 11th A. (grahayuddha) f. 25, the 12th A. (bhayoga) f. 27, the 13th A. (vyaktagaṇita) f. 29b, the 14th A. (avyaktagaṇita) f. 31b.

After f. 34 three leaves (gī, gu, gū) are missing.

The 16th A. (goḷavarṇana) ends f. 36, the 17th A. (rāhunirākaraṇa) f. 36b, the 18th A. (grahaṇopavarṇana) f. 37b, the 19th A. (yantravidhāna) f. 39.

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[1] For vikāsadhūyam the metre requires ⏑ – – – ⏓.

The 20th Adhyāya ends (f. 40b):—iti siddhāntaśekhare Śrīpativiracite siddhāntaśekhare praśnavidhānāddhyāyo viṃśaḥ ॥ namaś śivāya śrīsūryādisarvagrahebhyo namaḥ śrīkṛṣṇāya namaḥ ॥ ॥ ॥

Amongst the authorities quoted are Āryabhaṭa, Jiṣṇunandana, Śrītrivikrama.

(2)

The *Mahābhāskarīya Karmanibandhana,* in 8 Adhyāyas (ff. 41—54), based on the *Āryabhaṭa.*

It begins (f. 41):—hariḥ śrīgaṇapataye namaḥ kalāṃ bibhartti kṣaṇadākarasya yaḥ prakāśitāśāṃ śirasā gabhastibhiḥ namostu tasmai suravanditāptaye samastavidyāprabh(av)āya śaṃbhave jayanti bhānoḥ kamalāvabodhinaḥ karā himāṃśor vanitānanatviṣaḥ sasūritārāsphuṭadīrggharaśmayo dharāsutajñāskisita(?)tviṣaḥ punaḥ tapobhir āptaṃ sphuṭatantram āśmakañ ciratvam abhyetu jagatsu satgrahaiḥ cirañ ca jīvyāsur apetakalmaṣā Bhaṭasya śiṣyā jitarāgaśatravaḥ navādrirūpāgniyutam mahībhujāṃ śakendranāmnāṃ śatavarṣasagrahaṃ dviṣaṭkanighnaṃ gatamāsasaṃyutaṃ, *etc.*

F. 44:—iti mahābhāskarīye karmmanibandhane prathamoddhyāyaḥ ॥

It ends (f. 54):—Bhāskare mithunaparyyavasāne śarvarītiguṇasaptaghaṭī syāt akṣacāpagaṇitaṃ vada tasmin laṃbakena sahyataṃ vigaṇayya Bhāskareṇa paricintya kṛtoyam mandabuddhiparibhogasamartthaḥ samyag Āryabhaṭakarmanibandha spaṣṭavākyakaraṇais samavetaḥ spaṣṭāsthānekakiraṇe cchedyake grahaṇe raveḥ yad ihāsti tad annyatra yan nehāsti na tat kvacit ॥ iti mahābhāskarīye aṣṭamoddhyāyaḥ ॥ mahābhāskarīyaṃ samāptaṃ ॥ akṣaraṃ yat paribhraṣṭam mātrādhīnan tu yat bhavet kṣantum arhanti vidvāṃsaḥ kasya nāsti vyatikramaḥ ॥ arddhād ūnañ ca dhūmraṃ syāt kṛṣṇam arddhādhikaṃ bhavet vimuñcataḥ kṛṣṇadhūmraṃ kapilaṃ sakalagrahe śrīkṛṣṇāya namaḥ namaś śivāya śivam astu ॥ ॥ ॥

(3)

Fragment of some treatise on astronomy (ff. 55—66).

It begins (f. 55):—hariḥ Bhāskaram abhivandyāhan nikhilagrahagativiśeṣabodhakaraṃ vakṣye vyatipātādijñānopāyaṃ samāsena ayanacalanan dviguṇitaṃ prakṣipyārke tyajet tam ṛtubhānvoḥ śiṣṭasame śītāṃśau kramaśaḥ kilalāṭavaidhṛtāv uditau sāyanacalane tasmin yady uttaram ahivad adha upari śikhivad avāgayanes tastatopi tat sūkṣmatā gaṇitavaśāt sūryendvor biṃbayogārddhād atpakepakramāntare vyatīpātāhuḥ, *etc.*

F. 66 ends:—vainnye śobhanam aṃbikāramaṇabhaṃ riktān apūrṇāṃbhasāṃ sūktiś śukraśaśāṃkamandadivasā siṃhāśvigostrīghaṭāḥ vastre śūrppabham uttamaṃ himakaro maddhyo vyayāristhito na śrīśendujaleśapāpadivasāḥ kannya *** meṣāḷinaṃ ॥ 33 ॥ ॥

125.

Whish No. 123.

Size: $15\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 46 leaves, 8 lines on a page.
Material: Palm leaves.
Date: Probably 18th cent.
Character: Malayalam.
Injuries: Some leaves damaged by fire.

The *Kuḷacūḍāmaṇi*, or *Laghustutimahābhāṣya*, a Commentary on *Laghubhaṭṭāraka's Laghustuti*, by *Siṃharāja*, in 21 Vṛttas, with an introduction in Malayalam. The text is printed as the first part of the *Pañcastavī* in the 'Kāvyamālā', Part III (1887). Mr. Whish describes the work as "*Viṃśatī* with Commentary of Siṃha-rājā".

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu aindrasyevetyādi | eṣā | asau | tripurā | vaḥ aghaṃ | sahasā | sadā | cchindyāt | *etc.* (follows Commentary in Malayalam language).

F. 15b:—athedānīm ādyavṛttaṃ vivriyate | aindrasyeva śarāsanasya dadhatī maddhyelalāṭaṃ prabhāṃ śauryyīṃ kāntim anuṣṇagor iva śirasy ātanvatī sarvataḥ eṣāsau tripurā hṛdi dyutir ivoṣṇāṃśos sadāhasthitā chindyād vas sahasā padais tribhir aghañ jyotirmayī vāṅmayī (|) śrīman-

mahārājasamakṣam evan trailokye ṣvāttā[1] siddhena siddhasārasvatena śrīmatgurukaṭākṣapātamātreṇa saṃsiddhis tatkṣaṇam eva sarasvatī mandirāya māṇavadanāṃbujo Laghubhaṭṭārako nijalābhaprakarṣas sarveṣāṃ bhavatv iti buddhyā parameśvaryā jyotirmayīsvarūpaṃ vāṅmayīsvarūpañ ca prapañcaṃ pratipādayan tatkālavarttinas sadasyā pratyāśīrvādaṃ karoti । *etc.*

F. 23:—śrīmat-Siṃharājakṛte laghustutiśrīmanmahāmantrabhāṣye kuḷacūḍāmaṇau prathamavṛttaṃ saṃpūrṇṇaṃ ॥

It ends:—dhruvaṃ niścitaṃ addhyayanaṃ kariṣyatīti divyasiddharṣimānavaughagurvacchinnapāraṃparyāgataṃ asmin mahatsvacchandasaṃgrahan tenedaṃ Siṃharājena mayā sucarītinā[2] kṛtaṃ laghustutimahābhāṣyam aśeṣāgamasammitaṃ ॥ iti Siṃharājakṛtau laghustutimahābhāṣye kuḷacūḷāmaṇau ekaviṃśativṛttaṃ saṃpūrṇṇaṃ ॥ Laghubhaṭṭārakāya namaḥ Siṃharājāya namaḥ śivāya namaḥ śivāya namaḥ śubham astu ॥

126.

Whish No. 125A.

Size: $12\frac{3}{8} \times 2$ in., (1) + 40 [numbered by letters from a, ā, i, ī etc. to aṃ, aḥ, ka, kha, etc. to bha] + 143 [numbered as ff. 77—219] leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

(1)

Fragment of a Commentary on the *Bhāgavata-Purāṇa,* in Malayalam language. (Ff. 40.)

(2)

Fragment of the *Bhāgavata-Purāṇa,* Skandha X, Adhyāyas 57 to 84 in Malayalam language (ff. 77—202), and Adhyāyas 85 to 90 in Sanskrit (ff. 202b—219b).

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[1] Doubtful reading.

[2] May be read also saṃcarī°. Read sukharītinā?

It ends:—kṣitibhujopi yayur yadarthāḥ ॥ iti śrībhāgavate mahāpurāṇe pāramahaṃsasaṃhitāyāṃ śrībhāgavate mahāpurāṇe daśamaskandhe navatitamoddhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥ . . . . . kṣantum arhati.

127.

Whish No. 126.

Size: $9\frac{3}{4} \times 1\frac{3}{4}$ in., (1) + 77 leaves, 10 or 11 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Malayalam.

The *Kuvalayānanda*, by *Appayya Dīkṣita*, complete. See above No. 109.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu parasparatapassaṃpatphalāyitaparasparau prapañcamātāpitarau prāñcau jāyāpatī stumaḥ । *etc.*

It ends:—amuṃ kubalayānandam akarod Arppadīkṣitaḥ niyogād Veṃkaṭapater nnirupādhikṛpānidhe(ḥ) । candrāloko vijayatāṃ śāradāgamasaṃbhavaḥ hṛdyaḥ kuvalayānando yalprasādād abhūd dhruvaṃ ॥ ॥ śrīgurubhyo namaḥ ॥ prākpṛṣṭhekhilapheḷavaṃśatilakas sūrīṭcarāmobhavac chrīmān cekamarutpradeśa iti vā gehentaraśreṇike talputrasya ca śankarasya kavipatmārkakṣamād eva śiṣyālpajñasya hi pustakaṃ smarata ity etsudhi prauḍhakāḥ ॥ ॥ śubham astu ॥

128.

Whish No. 127.

Size: $17\frac{5}{8} \times 1\frac{5}{8}$ in., 82 + (1) leaves, from 8 to 10 lines on a page.
Material: Palm leaves.
Date: Probably early 18th cent. An entry by Mr. Whish is dated 'Calicut 1824'.
Scribe: Rāma.
Character: Malayalam. The leaves are numbered by Akṣaras in the same way as No. 19.
Injuries: Leaves 1, 38—41 damaged, other leaves slightly damaged.

(1)

The *Kāvyaprakāśa* (by *Rājānaka Mammaṭa* and *Alaka*), in 10 Ullāsas. Ff. 1—4 contain the Sūtras only, ff. 4—51 the Sūtras with the Commentary. On the authorship of this work see Peterson, II, p. 13 sqq. The Bodleian MS. Sansk. e. 61 (Hultzsch Collection No. 172) contains a Śāradā MS. of the work, in which the colophon is:—iti kāvyaprakāśābhidhaṃ kāvyalakṣaṇaṃ samāptaṃ kṛtiś śrī-Rājānaka-Mammaṭakālakayoḥ ||

The text begins:—******* niyatikṛtaniyamarahitāṃ hlādaika ***** paratantrām navarasarucirān nirmmitim ādadhatī bhāratī kaver jjayati kāvyam yaśasertthakṛte, *etc.*

It ends (f. 4):—eṣān doṣā yathāyogam saṃbhavantopi kecana | ukteṣv antaḥ patantīti na pṛthak pratipāditāḥ || || ity eṣa mārggo viduṣām vibhinnopy abhinnarūpaḥ pratibhāsate yat na tad vicitram yad amutra samyag vinirmmitā saṃghaṭaneva hetuḥ || || iti kāvyaprakāśe daśama ullāsaḥ || ||

Then the Commentary begins:—hariḥ śrīgaṇapataye namaḥ | granthāraṃbhe vighnavighātāya samuciteṣṭadevatāṃ granthakṛt parāmṛśati | niyatikṛtaniyamarahitāṃ hlādaikamayīm ananyaparatantrām navarasarucirān nirmmitim ādadhatī bhāratī kaver jjayati | niyatiśaktyā niyatarūpā, *etc.*

It ends:—pūrvoktayaiva doṣajātyāntarbhāvitā na pṛthak-(prati)pādanam arhantīti sampūrṇam idam kāvyalakṣaṇam || iti kāvyaprakāśe daśama ullāsaḥ || ity eṣa mārggo viduṣām vibhinnopy abhinnarūpaḥ pratibhāsate yaḥ na tad vicitram yad amutra samyag vinirmmitā saṃgha(ṭa)naiva hetuḥ || samāptam kāvyaprakāśam || śrīpatmārabha(read śri-Padmanābha?)gurupādasaroruhotthān reṇūn bhavābdhitaraṇasthirasetubhūtān ajñānasantamasabhedasahasraraśmidhāmno namāmy akhilalokahitaikaśīlān || kāvyaprakāśanāmedam vicitram kāvyalakṣaṇāṃ | prekṣāvatāñ camatkārakāraṇam likhitam mayā || || on namo nārāyaṇāya || || on namaś śivāya || āgāmikāla uḷaye pratāpe cāyati smṛtā | āgaminyām samṛddhau || || karakṛtam aparādham kṣantum

arhanti santaḥ ॥ Rāmeṇa likhitam idam pustakam ॥ śrīgovindāya namaḥ ॥ . . . hariḥ ॥ harahara ॥ ॥

(2)

The *Brahmapāra Stotra,* with a Commentary (ff. 52—54).

F. 52 begins:—pracetasam brahmapāram mune śrotum icchāmaḥ paramaṃ stavaṃ japatā kaṇḍa[1]nādevo yenāraddhyata keśavaḥ । Somaḥ । pāramparam viṣṇā pārapāraḥ pāraḥ parebhyaḥ paramārttharūpī, *etc.*

F. 53 begins:—brahmapāramayaṃ vedāntārtthamayaṃ brahmaśabdapracuram vā viṣṇutatvapratipāditatvāt stotrasya tadvijijñāsubhi spṛṣṭas Soma uvāca । pāramparam ity ādi । *etc.*

F. 54 ends:—kathañ ca na iti syāt pātakan tad api hanty urugāyapāda iti bhāgavatokteḥ । brahmapāram stotram ॥

(3)

The *Paramārthasāravivaraṇa,* a Commentary on the *Śeṣāryā* (ascribed to *Śeṣanāga*), by *Rāghavānanda* (ff. 55—82). Cf. Burnell, Tanjore, p. 93 b. Hultzsch II, p. 131.

It begins (f. 55):—śrīgaṇapataye namaḥ avighnam astu ॥ agnīṣomātmanā nāyudhadharam akhilavyāptam āsyāṃghridoṣṇāṃ sāhasrair yuktam antaḥkṛtasuranivaham svaprabhotbhā[2]sitāśam (।) netrair arkendurūpair vilasitam analogrānana **[3] travarṇam bhūṣā **[4] bhipradīptāvayavam avatu vo viśvarūpam murāreḥ । . . . . . śrīmac-Chāṃkaramārggamaddhyavasatiś śākhāśatālaṃkṛtas saṃsārārkagabhastitaptatanubhis saṃsevitāṃghrir jjanaiḥ (।) Kṛṣṇānandamahīruhomṛtarasāpūrṇair apūrvaiḥ phalaiś citrām prītim upāsakeṣu janayañ jīyān mahīmaṇḍale । aśeṣopaniṣasarā(read ṣatsāra?)siddhā tatvānugāminī Rāghavānandamuninā śeṣāryeha vimṛśyate । paramārtthasārasaṃ(jña)m granthañ cikīrṣur ācāryas tasyāvighnaparisamāptipracayagamanābhyām śiṣṭācāram paripālanāya ca viśiṣṭeṣṭadevatā-

[1] Doubtful, very indistinct. Read kañjanābhadevo?

[2] °llā (corrected to tbhā?).

[3] Illegible. Wanted two long syllables.

[4] Illegible. Looks like diyo or diko. Wanted one long syllable.

praṇāmalakṣaṇam maṃgalam mukhatas saṃpādayann artthataḥ āraṃbhāpekṣitam viṣayaprayojanasaṃbandhādhikārilakṣaṇam anubandhacatuṣṭayam āviṣkaroti । *etc.*

It ends:—āryāvṛttaślokānām pañcāśītyā aśītiś ca pañca ca tataś catasṛbhir videhamuktir uktā tatas tisṛbhiḥ kramamuktir eva caturaśītir iyāntim āryeti pañcāśītir āryā bhavatīti paramārtthasāravivara(ṇa)m eta(d) Govindacandrikayā saṃhṛtasaṃsṛtikāpā(?) saṃbhūtā Rāghavānandāt (॥) yosau bhāti carācarātmakajagadrūpeṇa bhūtyā svayā yaś cānantasukhaikatānavimalasvānmaṃ(?)[1] prabodhasvarāṭ (।) yatsvārājyam ameyam āgamagiras saṃlakṣa(ya)nty akṣayās tasmai viśvahṛdisthitāya mahate puṃse namas kurmahe ॥ ॥ iti paramārtthasāravivaraṇam samāptam ॥ ॥ śrīgurubhyo namaḥ ॥ . . . śrī-Vedavyāsāya namaḥ ॥ hariharahiraṇyagarbhebhyo namaḥ ॥ ॥ ॥

129.

Whish No. 128.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., (2) + 107 + 24 + (2) leaves, from 10 to 12 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam. Numbering of leaves by Akṣaras in the same way as No. 19.

(1)

The *Smṛticandrikā*, by *Deva* or *Devaṇṇa Bhaṭṭopādhyāya*, son of *Keśavāditya Bhaṭṭopādhyāya*, Pariccheda I of the Vyavahārakāṇḍa. "The author's name shows that he was a Telugu", Burnell, Tanjore, p. 133.

Another copy of the same work in No. 141.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astuḥ sarasvatīpatiṃ vande śriyaḥ patim umāpatiṃ tviṣāṃ patiṃ gaṇapatiṃ bṛhaspatimukhān munīn pade pade praskhalatāṃ pradīpādisthitāv api draṣṭṛṇāṃ dṛṣṭiviṣaye candrikā pravitanyate । athedānīṃ vyavahārakāṇḍam ārabhyate ॥ tatrādau vyavahārasvarūpaṃ nirūpyate । tatra Bṛhaspatiḥ ।

[1] Read °svāntaḥ, or °tvān mat°?

dharmmapradhānāḥ puruṣāḥ, *etc.* See Burnell, Tanjore p. 134.

F. 2:—iti smṛticandrikāyāṃ vyavahārasvarūpaṃ nirūpaṇaṃ ॥

F. 7:—smṛticandrikāyām aṣṭādaśapadanirūpaṇaṃ ॥

F. 9b:—iti smṛ° vyavahārabhedāḥ ॥

F. 26:—iti smṛ° pratijñāvādaḥ ॥

F. 41b:—iti smṛ° lekhyanirūpaṇaṃ ॥

F. 46b:—iti smṛ° lekhyaparīkṣā ॥

F. 55b:—iti smṛ° sākṣiparīkṣā ॥

F. 74:—iti smṛ° sākṣiviṣayāṇi ॥ samāptañ ca sākṣiprakaraṇaṃ ॥ athāsākṣipratyayāḥ tatra Nāradaḥ । *etc.*

F. 85:—iti smṛ° ṛtuto divyavyavasthā ॥

F. 102:—iti smṛ° daṇḍaviṣayāṇi ॥

It ends (f. 107):—iti smṛticandrikāyāṃ bālayantādi(?)-dhanaviṣayāṇi[1] ॥ hariḥ ॥ śrī-Keśavādityasamutbhavasya Devasya śāntadvijarājamūrttes sa candrikāṃ prāpya sukhena lokān kurvantu sarvavyavahārasiddhiṃ ॥ iti sakalavidyāviśārada-śrī-Keśavādityabhaṭṭopāddhyāyasūnu-yāñjika-Deveṇa[2] bhaṭṭopāddhyāyasomayājiviracitāyāṃ smṛticandrikāyāṃ vyavahārakāṇḍe prathamaḥ paricchedaḥ ॥ atreyaṃ prakaraṇānupūrvī vyavahārasvarūpaṇaṃ aṣṭādaśanirūpaṇaṃ vyavahārabhedānirṇṇetṛnirṇṇayadharmmasthānevasthānaṃ vyavahāradarśanavidhiḥ ॥ kṛṣṇāya namaḥ ॥

(2)

The *Vyavahāramālikā*, the beginning only. See Ind. Off. III, pp. 456—8 ("Vyavahāramālā, a manual of civil law (? by Varadarāja) much used in Malabar"); Hultzsch II (No. 1472), p. 139.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astuḥ śrīgurubhyo namaḥ namostu narasiṃhāya bhaktānugrahakāriṇe ajāya bahurūpāya sarggasthityantakāriṇe । manumukhyasarassamutbhavais sukumāraiḥ prasavair vacoma-

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[1] No. 141 = Whish No. 143 reads bālādidhana°.

[2] Read yājñika-Devaṇṇa? But MS. No. 141 also reads °yajñika-Deveṇa.

yaiḥ tridivāptiphalair nnṛpocitāṃ racayāmi vyavahāramālikāṃ । śrī-Nāradaḥ Manuḥ Prajāpatir yasmin kāle rājyam abūbhujan dharmmaikatānāḥ, *etc.*

Some of the chapters are:—vyavahārāvalokanadharmmaḥ (f. 1), sabhāsabhyopadeśāḥ (f. 2b), vyavahāralakṣaṇam (f. 3), hīnalakṣaṇam (f. 6), sākṣipratyuddhṛti (f. 7b), rājaśāsanalakṣaṇam, dūṣitalekhyaparīkṣā (f. 9b), lekhyaprakaraṇam (f. 10), agnividhi (f. 13b), viṣavidhi (f. 14b), śapathavidhi (f. 15b), ṛṇasya deyādeyavidhiḥ (f. 20), nityadānasya prakāraḥ (f. 24), *etc.*

It breaks off (f. 24b) with the following words:—dāsyādhikaraṇaṃ । abhyupetyāśuśuśrūṣā samāptaḥ । Nāradaḥ । bhṛtānāṃ vetanasyokto dānādānavidhikramaḥ vetanasyānapākarma tadvivādapadaṃ smṛtaṃ ॥

130.

Whish No. 129.

Size: 9 × 1⅝ in., 54 leaves (but f. 3 missing), 8 or 9 lines on a page.
Material: Palm leaves.
Date: Probably early 18th century.
Character: Malayalam.
Injuries: First leaf damaged.

Fragment of *Śaṅkara's* Commentary on the *Viṣṇusahasranāman.*

It begins:—parāyaṇaṃ tasmin loke ekaṃ parāyaṇaṃ param ayanaṃ prāptavyaṃ pa *** *** ** *** **** yagranthiś chidyante sarvasaṃśayāḥ kṣīyante cāsya karmmāṇi tasmin dṛṣṭe, *etc.*

F. 24b:—nāmnāṃ śatam ādyaṃ vivṛtaṃ ॥ F. 29:—iti nāmnā(n) dvitīyaṃ śataṃ ॥ F. 34:—iti tṛtīya(n) nāmnāṃ śataṃ vivṛtaṃ ॥ F. 39:—iti nāmnāñ caturthaṃ śatakaṃ ॥

It breaks off with the words:—iti bhagavatsmaraṇāt yan devan devakī devī vasudevād ajījanat bhaumasya brahmaṇo guptyai dīptam agnim ivāraṇiḥ iti mahābhāra(tam). See MBh. XII, 47, 28.

131.

WHISH No. 130.

Size: $11\frac{3}{8} \times 1\frac{1}{2}$ in., (1) + 155 + (15) leaves, 8 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Scribe: Anantakṛṣṇa, son of Govinda.
Character: Malayalam.

The *Tulākāverīmāhātmya* from the *Agni-Purāṇa*, in 30 Adhyāyas.

Other copies in Nos. 51 and 186.

It begins:—dharmmavarmmā ca rājarṣir *etc.*, see No. 51 above p. 63.

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye prathamodhyāyaḥ ॥

F. 40:—ity āgneyapurāṇe tulā° saptamoddhyāyaḥ ॥ śrīraṃgeśāya namaḥ ॥

F. 79b:—ity āgne° tulā° pañcadaśoddhyāyaḥ ॥

It ends:—iti prasannānananīrajā mudā... (see above p. 63) abhyapūjayan । ity āgneyapurāṇe tulākāverīmāhātmye tṛṃśoddhyāyaḥ ॥ yādṛśaṃ, *etc.*... Āvadugdhāraṇagurave namaḥ । śrīkāveryai namaḥ । śrī-Govindan putran Anantakṛṣṇan svahastalikhitaṃ śrīraṃgeśāya namaḥ ॥ ... hariḥ ।

132.

WHISH No. 132.

Size: $12 \times 1\frac{1}{2}$ in., (1) + 144 leaves, 7 lines on a page.
Material: Palm leaves.
Date: 18th or 19th century?
Character: Malayalam.

The *Brahmottarakhaṇḍa* (from the *Skanda-Purāṇa?*), Adhyāyas 23—44. The beginning is similar to that of the Bodleian MSS. Walker 160 and 132d (see Aufrecht-Oxford, p. 74 sq.), and Mitra, Notices No. 2567 (VIII, p. 19 sq.), but the work is not identical with either of these.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śuklāṃbaradharaṃ viṣṇuṃ śaśivarṇṇaṃ caturbhujaṃ pra-

sannavadanaṃ dhyāyet sarvavighnopaśāntaye । ākhyātaṃ bhavatā pūrvaṃ viṣṇor māhātmyam uttamaṃ sarvapāpaharaṃ puṇyaṃ samāsena śrutañ ca naḥ । idānīṃ śrotum icchāmo māhātmyaṃ tripuradviṣaḥ tatbhaktānāñ ca māhātmyaṃ niśśeṣāghaharaṃ paraṃ tanmantrāṇān tadvratānān tatppūjāyāś ca sattama tatkathāyāś ca tatbhakteḥ prabhāvam anuvarṇṇaya । śrī-Sūtaḥ । etāvad devamarttyānāṃ śreyas sa sanātanaṃ yad īśvarakathāyāṃ vo jātā bhaktir ahetukī, *etc.*

F. 5b:—iti brahmottarakhaṇḍe pañcākṣaramahimānuvarṇṇanan nāma trayoviṃśoddhyāyaḥ ॥

F. 24b:—iti brahmottarakhaṇḍe śivacaturdaśīmahimānuvarṇṇane caṇḍālikammāṣaśivavokaprāptikathanāma (?) pañcaviṃśoddhyāyaḥ ॥ śrīpārvatyai namo namaḥ śubhaṃ । bhūyopi śivamāhātmyaṃ vakṣyāmi paramātbhutaṃ śṛṇvatāṃ sarvapāpaghnaṃ, *etc.*

F. 48b:—iti brahmottarakhaṇḍe pradoṣapūjāmahimānuvarṇṇanan nāma ekonatriṃśoddhyāyaḥ ॥

F. 68:—iti brahmottarakhaṇḍe somavāramahimānuvarṇṇane śivabhaktamahimānuvarṇṇanan nāma ekatriṃśoddhyāyaḥ ॥

F. 95b:—iti brahmottarakhaṇḍe bhadrāyurmuktiprāptikathanan nāma ṣaṭtriṃśoddhyāyaḥ ॥

It ends:—yaḥ paṭhec chṛṇuyāc caiva purāṇaṃ śaivam uttamaṃ sa vidhūya sarvakarmmāṇi śivaloke mahīyate । iti brahmottarakhaṇḍe purāṇaśravaṇamahimānuvarṇṇanan nāma catuścatvāriṃśoddhyāyaḥ ॥ śrīpārvatīparameśvarābhyāṃ namaḥ ॥ . . . gurūṇāṃ caraṇāṃbhojaparāgaparamāṇavaḥ manomukuram asmākaṃ punīyur anuvāsaraṃ ॥ śubham astu । śrīgurubhyo namaḥ śrīśūlapāṇaye namo namaḥ ।

133.

Whish No. 133.

Size: $10\frac{7}{8} \times 1\frac{3}{4}$ in., 194 leaves, 6 or 7 lines on a page.
Material: Palm leaves.
Date: 19th cent.?
Character: Malayalam.

The *Nāmaliṅgānuśāsana* (*Amarakośa*) by *Amarasiṃha* (I, 1 to III, 2), with an explanatory gloss in Malayalam language.

It begins:—hariḥ śrīgaṇapataye namaḥ ॥ yasya jñānadayāsindhor agādhasyānaghā guṇāḥ । *etc.* . . . svaḥ । ita * vyayaṃ । svarggaḥ । nākaḥ tridivaḥ tridaśālayaḥ । suralokaḥ । ivayañcuṃ puliṃgaṃ । dyauḥ okārāntaṃ । dyau vakārāntaṃ dve striyau । klībe । triviṣṭapaṃ । *etc.*

It ends with the 2nd Varga of the 3rd Kāṇḍa:—grāmatā । grāmavṛndaṃ । janatā । janavṛndaṃ । dhūmyā । dhūmavṛndaṃ । pāśyā[ṃ] pāś[y]avṛndaṃ । gavyā । govṛndaṃ । pṛthak । pṛthak । diṃ strī । apiṃ sāhasraṃ । sahasravṛndaṃ । kāriṣyaṃ kāriṣavṛndaṃ । vārmmaṇāṃ(read °aṃ) kavaṣavṛndaṃ atharvaṇādikaṃ । atharvaṇavṛndaṃ । kli । iti saṃkīrṇṇavarggaḥ ।

134.

Whish No. 134.

Size: $10\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 129 + (1) leaves, 8 or 9 lines on a page.
Material: Palm leaves.
Date: 19th cent.?
Character: Malayalam.

The *Kriyākalāpa* (astronomical portion) of the *Tantrasaṃgraha*, in 8 Adhyāyas, together with a Commentary.

There are several copies of the Tantrasaṃgraha in the Malayalam language in the Whish Collection.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu । pratyūhavyūhaviratikārakaṃ param mahaḥ antaḥkaraṇaśuddhim me vidadhātu sanātanaṃ yatprasādāt kavīndratvaṃ mandopi labhate kṣaṇāt tāṃ śāradendusvacchāṃgīṃ vande devīṃ sarasvatīṃ । nārāyaṇañ jagadanugrahajāgarukaṃ śrīnīlakaṇṭham api sarvavidaṃ praṇamya yat tantrasaṃgrahagataṃ grahatantrajātaṃ tasyāparāñ ca vivṛtiṃ vilikhāmi laghvīṃ । tatrādau tāvad ācāryyaḥ prārīpsitaprabandhapratyūhaśamanāyābhīṣṭadevatān namaskaroti । he viṣṇo nihitaṃ kṛtsnañ jagat tvayyeva kāraṇe jyotiṣāñ jyo-

tiṣe tasmai namo nārāyaṇāya te iti । he viṣṇo sarvavyāpin yasmiṃs tvayi kṛtsnam idañ jagan nihitaṃ, *etc.*

F. 5:—iti caitrādaya eva cāndramāsāḥ maddhvāditvenoktāḥ । *etc.*

F. 12:—tatra prathamāddhyāyoktaprakāreṇa trairāśikānītā bhagaṇādikā ye grahamaddhyamāḥ । tebhyo bhagaṇān apāsya śiṣṭebhyo bhagaṇān apāsya śiṣṭebhyo rāśyādibhyo bhāgātmakam upadiṣṭaṃ svaṃ svaṃ mandoccaṃ viśoddhya yac chiṣyate tad iha mandakendram ity abhidhīyate ॥ *etc.*

F. 34b:—iti tantrasaṃgrahasya kriyākalāpaṃ krameṇa saṃgṛhya racite vyākhyānesmin pūrṇṇoddhyāyo dvitīyobhūt ॥

The 3rd Adhyāya ends f. 75b, the 4th Adhyāya f. 90, the 5th Adhyāya f. 107b, the 6th Adhyāya f. 112b, the 7th Adhyāya f. 116.

It ends:—iti tantrasaṃgrahasya kriyākalāpaṃ krameṇa saṃgṛhya racite tadvyākhyāne pūrṇṇobhūd aṣṭamoddhyāyaḥ ॥ samāptañ cedaṃ namaś śivāya । *etc.* (follow some lines in Malayalam language).

135.

Whish No. 136.

Size: $8\frac{1}{4} \times 1\frac{3}{4}$ in., 75 leaves, from 9 to 11 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Malayalam.

Fragment of the *Bālabhārata* by *Paṇḍit Agastya,* ending with the 9th Sarga. The complete work is said to contain 20 Sargas, see Burnell, Tanjore, p. 159b; A. Holtzmann, Das Mahābhārata, III, p. 44.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu asty atrinetraprabhava(ḥ) kalātmā śaśīti nakṣatragaṇasya nāthaḥ yaṃ vārijaśrīharam āptavāco vāmaṃ harer llocanam āmananti । sevyas surāṇā(ṃ) himavarṣipādas saṃbhāvanīyaś śirasā śivena mahīddhrabhartteva tamopahantrīṃ yaḥ kaumudīṃ divyanadīṃ prasūte । na jāhnavīyaiś ca na yāmu-

naiś ca na cāparāsāṃ saritāṃ payobhiḥ yannyā(?)dayenaiva sujātadhāmno baṃhīyasīṃ vṛddhim upeti pārtthaḥ । budhas tatobhūn navasu graheṣu ratneṣu muktāphalavan manojñaḥ yaḥ karddamāpatyam iḷābhidhānaṃ paryyagrahīt pañcaśarāyudhārttaḥ । tasyānujobhūt puruhūtasāraḥ Purūravā bhūvalayasya goptā nārāyaṇoruprabhavāṃ striyaṃ yo jayaśriyā sārddham alabdha daityāt । tasyāyur āyurddamano ripūṇām āsīd anūnasya guṇais tanūjaḥ । hṛṣyadvarītrī pulakāṅkurābhā rarāja yasyāddhvarayūparājiḥ putras tadīyo Nahuṣodhirūḍhatriviṣṭapaṃ puṇyavaraṃ parāsuḥ kutrāpi sūtrāmṇi ciraṃ pranaṣṭe svarājyam indras svayam eva cakre । ajāyatāsmād anagho Yayātiḥ peṣṭur dviṣām uccalitasya yasya nabhasy udīrṇṇo balareṇur āsīt ghano yaśaḥketakajanmahetuḥ । *etc.*

F. 8b:—ity Agastyapaṇḍitakṛtau bālabhārate prathamas sarggaḥ ॥

F. 31:—ity Agastyakṛtau bālabhārate caturtthasarggaḥ ।

F. 59b:—ity Agastyakṛtau bālabhārate saptamas sarggaḥ ॥

F. 66b:—ity Agastyakṛtau bālabhārate aṣṭamasarggaḥ ।

It ends:—prītosmi te prājñatamāya rājan yam icchasi bhrātṛṣu taṃ dadāmi uktas sa tenaivam upoḍhaharṣo jīvantam aicchan nakulan narendraḥ । 101 ।

136.

Whish No. 137.

Size: $11\frac{3}{4} \times 1\frac{7}{8}$ in., (1) + 46 leaves, 8 or 9 lines on a page.
Material: Palm leaves.
Date: 18th cent.?
Character: Malayalam.

A Commentary on *Jayadeva's Gītagovinda,* in 12 Sargas.

It begins:—hari śrīgaṇapataye nama avighnam astu । Jayadevanāmā kaviḥ gītāgovindābhidhaṃ prabandhaṃ vidadhānaḥ tatpradīpādyaṃ vastūpakṣipann eva tannirdde-

śarūpam maṃgalam ācarati meghair ity ādi he rādhe aṃbara(m) meghair mmeduraṃ vasantepi kṛṣṇāhṛtair mmeghais timirair vā, *etc.*

It ends:—yan nityair iti । yad vastu viriñcagirijāprāṇeśamukhyaiḥ brahmeśamukhyai[ḥ]r mmuhur(?)jjasaṃ nānākāravicārasāracaturaiḥ nānāvidhacintaviśeṣan nipuṇaiḥ (read °cintāviśeṣanipuṇaiḥ?) vidvatbhir nnityair vacanaiḥ upaniṣadvākyaiḥ jadyāpi (?) na niścīyate tad ādyaṃ paraṃ vastu divyair mmadhurai[ḥ]s satsūktisaṃśodhitaiḥ mṛdūktisaṃśodhitaiḥ Jayadevakāvyaghaṭitaiḥ gītagovindavākyaiḥ sārasya sīmā *[1] ṣaḥ bhaktiviśeṣaśālināṃ cetasi cakāstu sphuratu ॥ iti śrīgītagovindavyākhyāne sarasarasīruhākṣo nāma dvādaśas sarggaḥ ॥ śrīkṛṣṇāya namaḥ ॥

137.

Whish No. 139.

Size: $11\frac{5}{8} \times 1\frac{3}{4}$ in., (1) + 70 + (1) leaves, from 8 to 10 lines on a page.
Material: Palm leaves.
Date: Probably middle of 18th cent.
Character: Malayalam.

The *Sūryasiddhāntavivaraṇa*, a Commentary on the *Sūryasiddhānta*, by *Parameśvara*, pupil of *Rudra*, in 13 Adhyāyas.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu ॥ gurubhyo namaḥ ॥ lokāṃbāyai namaḥ । śrīsūryāya namaḥ cidrūpakāraṇaṃ sarvagataṃ kṣīragatājyavat yad yogidṛśyañ jagatas tam mahāhaṃsam āśraye । vyākhyātaṃ bhāskarīyaṃ laghu tad anu mahābhāskarīyaṃ sabhāṣyaṃ paścāl līlāvatī ca grahagativiṣayaṃ kiñcid anyac ca yena soyaṃ śrī-Rudraśiṣyo vadanajaśiśave sūryasiddhāntasamastham vakṣyaty aspaṣṭam arttham gaṇitaviṣayagaṃ karma tatraiva hi syāt । tatra tāvat bhagavatā sūryeṇa Mayāyoditaṃ sūryasiddhāntaṃ vivakṣur ayam ācārya iṣṭadevatāpraṇāmapūrvakaṃ Mayasūryayos saṃvādamayapraśnottare

[1] Akṣara indistinct, looks like jū or ñjū.

niyuktasya sūryāṃśasya puruṣasya vacanañ ca kramāt pradarśayati । acintyāvyaktarūpāya, *etc.*

F. 11:—iti sūryasiddhāntavivaraṇe prathamoddhyāyaḥ ॥

F. 20b:—iti Pārameśvare sūryasiddhāntavivaraṇe dvitīyoddhyāyaḥ ॥ ॥

F. 31:—iti Pārameśvare tripraśnāddhyāyas tṛtīyaḥ ॥

Adhyāya IV ends f. 34b, A. V f. 37b, A. VI f. 40b, A. VII f. 44, A. VIII f. 47b, A. IX f. 50, A. X f. 52b, A. XI f. 55b, A. XII f. 68b.

It ends:—etat te sarvam ākhyātaṃ rahasyaṃ param atbhutaṃ brahmaitat paramaṃ puṇyaṃ sarvapāpapraṇāśanaṃ ..... evam upasaṃhṛtaṃ śāstraṃ nīlābjyos saṃgamāt saumye sthitena paramādinā siddhāntaṃ vivṛtaṃ sauram īśvareṇaivam atppaśaḥ[1] ॥ iti Pārameśvare sūryasiddhāntavivaraṇe trayodaśoddhyāyaḥ ॥ śrīlokāmbāyai namaḥ ॥ śrīsūryādisarvagrahebhyo namaḥ ॥ śrīsarasvatīprasādika ॥

138.

Whish No. 140.

Size: $9\frac{3}{4} \times 1\frac{5}{8}$ in., (1) + 97 + (1) leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1817—which is very strange, as the date given at the end of the MS. is the Kollam year 998, i. e. A. D. 1823.

Character: Malayalam. The leaves numbered by Akṣaras.

The *Sahasranāmapadyavṛtti* or metrical Commentary on the *Viṣṇusahasranāman.*

It begins:—hariḥ śrīgaṇapataye namaḥ । avighnam astu । yasmād āsīj jagad idam akhilaṃ yena vā tat praviṣṭañ jīvo bhūtvā khalu jalaravivan māyayā nirgguṇopi (।) yasminn ante vilayantaṃ parānandañ conaṃ (?)[2] viṣṇuṃ vande mama hṛdi nilayaṃ śāśvataṃ śāntam ekaṃ ॥ sṛṣṭvādisargge kavim ātmamāyayā svānābhipatmād akhilārtthasiddhaye (।) vedān sahāṃgair avadān (read avadat?) purātanān yas taṃ gurun naumi sadārtthasiddhaye (।) Vyāsaśiṣyo mahātejās sa Vaiśaṃpāyano muniḥ uvāca punar apy enaṃ rājānaṃ Jana-

[1] *Id est* alpaśaḥ.

[2] Metre wrong. Four Akṣaras wanting.

mejayaṃ ॥ śrutvāvadhārya niścitya dharmmān nānāvidhā(n) parān aśeṣeṇaiva kārtsnyena niśśeṣeṇāviśaṃkayā । *etc.*

It ends:—śrīpūrvapūrṇṇapriyavādareṇa saṃparkasaṃśodhitamānasena vṛttir mmayā keśavapūrṇṇanāmnāṃ (— —?) sahasrasya samīriteyaṃ । laghuvṛttir iyaṃ haripādayugan dṛḍhabhaktimatā kathitā vimalā suvimṛśya naro yadi tāṃ prapaṭhed dhṛtikṛtyaharim sa vimuktimayāt । iti śrīsahasranāmapadyavṛttau daśamaśataṃ samāptaṃ ॥ ॥ śubhaṁ astu । śrī-Vedavyāsāya namaḥ, *etc.* (Date etc. in Malayalam language.)

139.

Whish No. 141.

Size: $7\frac{5}{8} \times 1\frac{1}{2}$ in., (1) + 102 + (1) leaves, 6 or 7 lines on a page.
Material: Palm leaves.
Date: Kollam year 999, or A. D. 1824.
Character: Malayalam.

Ṣoḍaśakriyā, a manual of domestic ceremonies (Jātakarman, Upanayana, Marriage, etc.), according to the school of *Bodhāyana,* in the Malayalam language, the Vedic Mantras being quoted in Sanskrit, e. g.: f. 9b:—mantraṃ aśmā bhava paraśu(r) bhava hiraṇyam asṛtaṃ bhava । vedo mai (read vai) putranāmāsi sa jīva śaradaś śataṃ indraḥ śreṣṭhāni draviṇāni dhehi cittin dakṣasya subhagatvam asme, *etc.* See Mantrapāṭha II, 12, 1; 11, 33.

F. 35:—mantraṃ ā tiṣṭhemam aśmānaṃ aśmeva tvaṃ sthiro bhava abhi tiṣṭha pṛtanyatas sahasva pṛtanāyataḥ ।... mantraṃ yā akṛntann avayan yā atanvata yāś ca devīr antān abhito dadhantha । tās tvā devīr jjarasā saṃ vyayantv āyuṣmān idaṃ pari dhatsva vāsaḥ । See Mantrap. II, 2, 2; 5.

F. 67:—mantraṃ । sakhāsi saptapadā abhūma sakhyan te gameya । sakhyāt te mā yoṣaṃ sakhyān me mā yoṣṭhāḥ । See Mantrapāṭha I, 3, 14.

F. 79:—mantraṃ yas tvā hṛdā kīriṇā manyamānomarttyaṃ marttyo johavīmi । jātavedo, *etc.* See Mantrap. II, 11, 5.

140.

Whish No. 142.

Size: $9\frac{1}{2} \times 1\frac{3}{4}$ in., 103 leaves, 9 or 10 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Malayalam.

The *Nārāyaṇīya,* a Stotra (by *Nārāyaṇa Bhaṭṭa* of Kerala). On the last page there is the following entry by Mr. C. M. Whish: "Nārāyaṇīyam; by a native of Malabar of the Vaiṣṇava sect. The completion of the work by the author is dated 27th November 1586 O. S." The author is described as the 'most popular and well-admired author of Prakriyāsarvasvam, Dhātukāvyam, Nārāyaṇīyam, etc.', by the Mahārāja of Travancore, JRAS., vol. XVI, 1884, p. 449. See No. 114.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu । sāndrānandāvabodhātmakam anupamitaṃ kāladeśāvadhibhyān niryyuktan nityam uktan nigamaśatasahasreṇa nirbhāsyamānaṃ aspaṣṭan dṛṣṭamātre punar urupuruṣārtthātmakaṃ brahmatatvaṃ tat tāvat bhāti sākṣāt gurupavanapure hanta bhāgyañ janānāṃ । *etc.*

F. 18 marg.: venasya kathā ।

F. 22 marg.: ajāmiḷakathā ।

F. 24b marg.: hiraṇyākṣakathā ।

F. 25 marg.: narasiṃhāvatāraṃ ।

It ends:—ajñātvā te mahatvaṃ yad iha nigaditaṃ viśvanātha kṣamethā(ḥ) । stotrañ caitat sahasrottaram adhikataraṃ tvatprasādāya bhūyāt । dvedhā nārāyaṇīyaśrutiṣu ca januṣā stutyatāvarṇṇanena sthitaṃ līlāvatārair idam iha kurutām āyurārogyasaukhyaṃ ॥ śrīkṛṣṇāya namaḥ nārāyaṇīyaṃ samāptaṃ ॥ ॥ śrīgurubhyo namaḥ ॥ *etc.*

141.

Whish No. 143.

Size: $9\frac{1}{8} \times 1\frac{3}{4}$ in., (1) + 189 leaves, 8 or 9 lines on a page.
Material: Palm leaves.

Date: Kollam 981, i. e. A. D. 1806, according to the scribe's colophon (written in Malayalam language) at the end of the MS.
Character: Malayalam.

The *Smṛticandrikā,* by *Deva* or *Devaṇṇa Bhaṭṭopādhyāya,* son of *Keśavāditya Bhaṭṭopādhyāya,* Pariccheda I of the Vyavahārakāṇḍa. Another copy of the same work as No. 129 (1) (Whish No. 128).

142.

Whish No. 144.

Size: 14 × 1¾ in., (1) + 99 leaves, 11 lines on a page.
Material: Palm leaves.
Date & Scribe: The MS. was copied by Kṛṣṇadvija in the Kollam year 985, i. e. A. D. 1810, according to the scribe's colophon: — Kollaṃ tollāyiratta eṃpattañcāmata makaramāsaṃ añcāntiyyati coppāccayuṃ rohiṇiyuṃ śuklapakṣattit dvādaśiyuṃ Siṃhaḥ karaṇavuṃ kuṭiyadivaṃ vātālayeśānugraheṇa Kṛṣṇadvijena likhitaṃ pustakaṃ ॥
Character: Malayalam.

The *Śrutirañjinī,* a Commentary on *Jayadeva's Gītagovinda,* by *Lakṣmīdhara,* in 12 Sargas.

Another copy of the same work as No. 113 (1) (Whish No. 111).

143.

Whish. No. 145.

Size: 9⅞ × 1¼ in. (and 7¼ × 1⅜ in.), 16 + 21 + 19 + 5 + 11 leaves, 6 (4, 5, or 7) lines on a page.
Material: Palm leaves.
Date: Early 19th cent.?
Character: Malayalam.

Various collections of *Mantras* for Tantric worship, and fragments of Tantric treatises.

(1) A collection of 110 Mantras, beginning: — oṃ hrīṃ śrīṃ klīṃ āṃ (?[1]) nityakāmeśvarī klīṃ sarvasatvavaśanka-

[1] Indistinct.

rīsenaḥ sarvastrīpuruṣavaśankarī aiṃ klīṃ sauḥ sauḥ klīṃ aiṃ hrīṃ namo bhagavativiccai (?) mahātripurasundaryyai namaḥ, *etc.*

F. 10b:—na guror adhikaṃ na guror adhikaṃ na guror adhikaṃ na guror adhikaṃ śivaśāsanataś śivaśāsanataś śivaśāsanataś śivaśāsanataḥ । 110 । śrīgurucaraṇāravindābhyāṃ namaḥ ॥ ॥

(2) A fragment begins on f. 11:—ādhāre liṃganābhau hṛdayasarasije tālumūle lalāṭe dvaipatre ṣoḍaśāre dvidaśadaśadale dvādaśārddhe catuṣke vāsānte bālamaddhye ḍaphakarasahite kaṇṭhadeśe svarāṇāṃ haṃsan tatvārtthayuktaṃ sakaladalayutaṃ varṇṇarūpan namāmi । *etc.*

This fragment breaks off on f. 13b, f. 14 contains some benedictions (namo gaṇeśāya namo vidhātre, *etc.*), ff. 15 & 16 contain another fragment.

(3) Another Tantric treatise (or fragment), beginning (f. 1): — caturbhujaṃ mahāviṣṇuṃ śaṃkhacakragadādharaṃ manasā cintaye devaṃ mānasasnānam ucyate khasthitaṃ puṇḍarīkākṣaṃ mantramūrttiṃ hariṃ smaret anantādityasankāśaṃ vāsudevañ caturbhujaṃ śaṃkhacakragadāpatmadhāriṇaṃ vanamālinaṃ śyāmalaṃ, *etc.* .

(4) A Collection of Mantras, beginning (f. 1):—atha pātraṃ vīti । oṃ prakṛtya vikārabuddhimataśrotratvakcakṣujihvāghrāṇavākpāṇipādapāyūpastha - śabdasparśarūparasagandha-ākāśavāyuvahnisalilabhūmyātmanā aśuddhatatvena aṃ āṃ aḥ aiṃ ātmatatvena sthūladehaṃ pariśodhayāmi śodhayeti brūyur āryyāḥ, *etc.*

F. 17 ends:—iti śaṃkhapūjā । gāṃgaṃgāyai viśvarūpāyai sadāśivāmṛtāyai nārāyaṇyai namo namaḥ ।

Ff. 18—19 contain some tables of Mantras in four columns.

(5) Another collection of Mantras begins (f. 1):—Śukra ṛṣiḥ amṛtagāyatrī cchandaḥ sarjjivani(read saṃjīvanī?)-rudro devatā aiṃ śukraśāpānāṃ klīṃ, *etc.*

(6) A Collection of 50 Mantras, beginning (f. 1):—hariḥ śrīgaṇapataye namaḥ śrīmadvāgdevatāyyā tvā gaṇanāthaṃ praṇamya ca natvā deśikanāthañ ca śivānandarasaṃ bruve ॥ 1 ॥

It ends:—ānandāmṛtapūritā harapadāṃbhojālavāle sthitā sthairyopaghnam upetya bhaktilatikā śākhopaśākhā sthitā uccair mmānasakāyamānapaṭalīm ākramya niṣkalmaṣā nityābhīṣṭaphalapradā bhavatu me salkarmmasaṃvarddhitā ॥ 50 ॥

144.

Whish No. 146.

Size: $9\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 52 leaves, 9 or 10 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Malayalam.

(1)

The *Praśnasaṃgraha,* from the *Sārasaṃgraha,* a treatise on astrology.

It begins:—śrīgaṇapataye namaḥ avighnam astu śrīsūryādisarvagrahebhyo namaḥ (।) sūryendvagnivilocanaṃ girisutāraktaṃ budhāntasvṛkaṃ deveḍyaṃ rajatācalendrabhṛgubhūḥ koṇādhivāsotsukaṃ sarppālaṃkṛtacāruvigrahamayaṃ vṛddhokṣaketuṃ bhaje kaṇṭhāntarggatakāḷakūṭaguḷikañ cellūranāthaṃ śivaṃ । 1 । maddhyāṭavyadhipaṃ praṇamya kamalaṃ prāṇeśvaraṃ saṃpade kṛṣṇīyaprabhṛtiṃ vicārya bahudhā praśnāgamān añjasā saṃgṛhyāpi gurūditaṃ laghudhiyā(m) bodhāya padyair nnavaiḥ pṛcchāsaṃgraham ādadhāmy aham asau deyva(read daiva)jñatuṣṭyai bhavet । 2 । skandheṣu triṣu saśramaḥ kṛtamanās siddhāntabhedeṣu vā pañcasv āttamantrattamo (read °manastamo?) nipuṇadhīrācāryavān satyavān daivajñaḥ kṛtanityakarmakaraṇo japtāttamantro grahān pañcāṃgekṣaṇapūrvakaṃ hi gaṇaye dāstāntata (?) svasthadhī(ḥ) । 3 ।

F. 2b:—daśabhir nnavasaṃyuktaiḥ padyair iti samīritā dūtalakṣmādikāddhyāyaḥ prathamaḥ praśnasaṃgrahe ॥

F. 4b:—iti sārasaṃgrahe praśnaśāstreṣṭamaṃgāddhyāyo dvitīyaḥ ॥

F. 5b:—iti sārasaṃgrahe praśnaśāstre sugrīvapraśnāddhyāyas tṛtīyaḥ ॥

F. 22:—iti sārasaṃgrahe praśnaśāstre grahavivaraṇāddhyāyo daśamaḥ ॥ F. 32b:—ity āyu(ḥ)praśnaḥ ॥ ślokānāṃ

śatakenaivam āyuḥpraśna udāhṛtaḥ saikena daśakenātha vivāhapraśna ucyate ॥

It ends (f. 38b):—uktam āgamabhāvena saptivarṣāṇāmṛgayāyudhoḥ lakṣaṇaṃ viṃśatiślaukair (*sic*) ity evaṃ praśnasaṃgrahaḥ ॥ iti praśnasaṃgrahaḥ ॥ ॥ ॥ iti praśnasaṃgrahaṃ samāptaṃ ॥

(2)

Fragment of the *Laghvī Jātakapaddhati*, and other fragments not identified (ff. 38b—52).

It begins (f. 38b):—hariḥ natvādyaṃ parameśvaraṃ gaṇapatiṃ sūryendubhūvṛtividvāgīśāsphujidāki(?)rāhuśikhino devān gurūṃś cākhilān kṛṣṇīyād aparāś (read °rāc?) ca sāram api yet (read yat) kiñcit samādāya tacchā(s)traṃ śiṣyahitāya saṃgraham ahaṃ vakṣyāmi saṃkṣepataḥ janmayuktaphalāni janmasamaye jñātvā salagnān grahān daivajñaḥ pravadet tathaiva sakalaṃ praśnodayarkṣād api praśnaṃ janma samaṃ phaleṣu sudhiyaś śaṃsanty avijñātam apy adeśyaṃ viduṣā hi varyam akhilaṃ praśnopadeśād yataḥ tithyṛkṣeṣu śubheṣu saumyadinakṛdvārenukūlekhile deyva(read daiva)jñaṃ vidhivat prasādya sumatin datvā paraṃ prābhṛtaṃ prāhne pṛcchatu pṛcchakas tv abhimataṃ nirddhārya buddhyaiva tad ramye bhūmitaleṣu maṃgalayute cakraṃ likhed daivavit । *etc.*

F. 46b:—madane priye mṛti sukhe putro yathā saṃbhavaḥ hāra syāt guṇasaṃyutir gguṇaguṇāhārāhṛtā svā daśā labdhāny antarajā daśātha vidaśā sāddhyā tataś coktavat । 40 । iti jātakapaddhatir llaghvī ॥ ॥

Then follows (f. 46b)[1]:—hariḥ śonarkaniśākarakṣitijavīṃ (?)[2] jīvāsphujitsūryajān vighneśaṃ svagurūn praṇamya śirasā devīñ ca vāgīśvarīṃ praśnajñānavidhau Varāhamihirāpatyas sa yad vastur[3] llokānāṃ hitakāmyayā dvijavaraṣ ṭīkāṃ karoty albhutāṃ ।

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[1] This is (as Prof. Aufrecht informs me) the beginning of *Utpala*'s Commentary on the *Ṣatpañcāśikā* of *Pṛthuyaśas*, the son of *Varāhamihira*. See Ind. Off. V, p. 1059 (No. 2993).

[2] keśājārka° . . . °vijjīvā°. Ind. Off. MS.

[3] Varāhamihirācāryasya sadvastuni lo°. Ind. Off. MS.

This is only a fragment of one page. The next two leaves also contain fragments of which not much can be made. Ff. 49—52 contain Mantras and invocations, and it is doubtful whether the leaves belong together.

145.

Whish No. 147.

Size: $7\frac{1}{2} \times 2$ in., (2) + 62 + 46 + 32 + 12 + (2) leaves, from 8 to 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1822', and at the end of the Tarkasaṃgrahadīpikā the date Kollam 997 (also corresponding to A. D. 1822) is given.

Character: Malayalam.

(1)

The *Sāṅkhyasaptati,* or *Sāṅkhyakārikā,* by *Īśvarakṛṣṇa* (ff. 1—7). See No. 104.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu duḥkhatrayābhighātāj jijñāsā tadapaghātake hetau dṛṣṭe sāpārtthā cen naikāntātyantatobhāvāt | *etc.*

It ends (f. 7):—iti saṃkhyāsaptati samāptāḥ | ṣaṭtriṃśatā saṃghaṭitāya tatvais tvagādisaptāvaraṇo bhavāya *etc.*

(2)

The *Jayamaṅgalā,* a Commentary on the *Sāṅkhyasaptati,* by *Śaṅkara* (ff. 7—62).

It begins (f. 7b):—hariḥ śrīgaṇapataye namaḥ ॥ ॥ adhigatatatvālokaṃ lokottaravādinaṃ praṇamya muniṃ kriyate saptatikāyāṣ ṭīkā jayamaṃgalā nāma prekṣāvantonukte prayojane na kvacit pravarttanta iti prayojanam ucyate | tatvajñānān mokṣaḥ tatvāni pañcaviṃśatiḥ | tathoktaṃ pañcaviṃśatitatvajño yatra kutrāśrametaraḥ jaṭī muṇḍī śikhī vā vimucyate nātra saṃśayaḥ | *etc.*

It ends (f. 62):—iti śrīmatparamahaṃsaparivrajā(read °parivrājakā)cāryaśrī-Govindabhagavatpūjyapādaśiṣyeṇa śrī-Śaṃkarabhagavatā kṛtā sāṃkhyasaptatiṭīkā samāptā | śrīsarasvatyai namaḥ śrīkṛṣṇāya namaḥ ॥

(3)

The *Tattvakaumudī*, a Commentary on the *Sāṅkhyasaptati*, by *Vācaspatimiśra* (ff. 1—40). See No. 104 (3).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu ajām ekāṃ lohitaśuklakṛṣṇāṃ bahvīḥ prajās sṛjamānān namāmaḥ ajā ye tāñ juṣamāṇā bhajanto jahaty enāṃ bhuktabhogān numas tān । Kapilāya mahāmunaye munaye śiṣyāya tasya cāsuraye Pañcaśikhāya tatheśvarakṛṣṇāya vayan namasyāmaḥ । iha khalu pratipipitsitam arttham pratipādayan pratipādayitāvadheyavacano bhavati, *etc.*

It ends (f. 40):—iti śrī-Vācaspatimiśraviracitā sāṃkhyasaptatiṭīkā samāptaḥ ॥ kumudānīva cetāṃsi bodhayanti satāṃ sadā śrī-Vācaspatimiśrāṇāṃ kṛti syāt tatvakaumudī ॥ akṣaraṃ yat paribhraṣṭaṃ mātrāhīnan tu yat bhavet kṣantum arhanti vidvāṃsaḥ kasya nāsti vyatikramaḥ ॥ śrīgurubhyo namaḥ ॥ ॥ ॥ ॥

(4)

A fragment, not identified (ff. 41—46).

F. 41 begins:—te vidhāsyati alam utkaṇṭhayā tavety upadeśe tuṣṭiḥ sākālākhyogha ucyate yā tu na kālān nāpy upādānāt prakṛter vivekakhyātir api tu bhāgyā deva ata eva madālasāpatyāni bālāni mātur upadeśamātrā devavivekakhyātimanti muktāni babhūvuḥ, *etc.*

(5)

The *Tarkasaṃgrahadīpikā*, a Commentary by *Annambhaṭṭa* on his own *Tarkasaṃgraha* (ff. 32).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu viśveśvaraṃ sāṃbamūrttiṃ praṇipatya girāṃ guruṃ ṭīkāṃ śiśuhitāṃ kurve tarkasa(ṃ)grahadīpikāṃ । *etc.*

It ends:—ity Aṇṇaṃbhaṭṭopāddhyāyakṛtatarkkasaṃgrahadīpikā samāptā ॥ ॥ śrīmahātripurasundaryai namaḥ ॥ *etc.* (Date etc. in Malayalam language.)

(6)

The *Tarkasaṃgraha*, by *Annambhaṭṭa* (ff. 12).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu nidhāya hṛdi, *etc.*

It ends:—Kāṇādanyāyamatayor bālavyutpattisiddhaye Annaṃbhaṭṭena viduṣā racitas tarkkasaṃgrahaḥ tarkkasaṃgrahas samāptaḥ ॥ śrī-Vedavyāsāya namaḥ śrīgurave namaḥ.

146.

WHISH No. 148.

Size: 7 × 1⅜ in., 4 + 129 + 60 leaves, from 6 to 9 lines on a page.
Material: Palm leaves.
Date: Kollam 992, i. e. A. D. 1817. (Date given in Malayalam language on f. 129.)
Scribe: Dāmodara.
Character: Malayalam.

(1)

Ff. 1—4 contain some fragments, not identified.

(2)

The *Sarvārthacintāmaṇi*, an astrological treatise, by *Veṅkaṭanāyaka*, son of *Appayārya*. Fragment only (ff. 1—22). See Hultzsch II, No. 1307, p. 128.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu । śrīmaccheṣagiristhale vinilayaṃ śrī-Veṃkiṭeśaṃ guruṃ natvā Veṃkiṭanāyakas tv anudinaṃ jātopayayāt[1] sudhīḥ *etc.*

F. 22b breaks off with the words:—rāhau vilagne sakujerkaputre rāhau bṛhatbījmihāhurāryyāḥ lagne śca + e.

(3)

Fragment of the first Sarga of the Bālakāṇḍa of *Vālmīki's Rāmāyaṇa* (f. 23).

F. 23 begins:—lokaṃ gamiṣyati idaṃ pavitraṃ pāpaghnaṃ puṇyaṃ vedaiś ca sammitaṃ yaḥ paṭhed rāmacaritaṃ sarvapāpaiḥ pramucyate . . . . . ., and ends:—iti śrīrāmāyaṇe ādikāvye śrīyāmadvādikāṇḍe śrīnāradavākye śrīsaṃkṣepo nāma prathamas sarggaḥ ॥ . . . śrīgaṇapataye namaḥ ।

[1] Read jātoppayāryyāt with Dr. Hultzsch' MS.

(4)

Ff. 23b—129 contain several fragments partly in Sanskrit, partly in Malayalam, which I cannot identify.

(5)

A Malayalam Commentary on the *Karaṇapaddhati* (Astrology?). Ff. 1—60.

147.

WHISH No. 149.

Size: $7\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 160 + (3) leaves, generally 7 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Malayalam.

The *Keralamāhātmya* from the *Bhūgola-Purāṇa.*

It begins:—lakṣmīgrāme samāgatya bhagavān bhṛgunandanaḥ grāmaṇīn kalpayām āsa tasmin saptadaśa dvijān kañcidvijaṃ dvijeṣv atra āṃgīrānvayam eva ca kṣetrakāryāya rāmas tu lakṣmīśasyālaye nṛpa, *etc.*

F. 6b:—iti śrībhūgolapurāṇe keralamāhātmye addhyāyaḥ ॥

F. 39b:—iti śrībhūgolapurāṇe pañcāśoddhyāyaḥ ॥

F. 50b:—iti śrībhūgolapurāṇe keralamāhātmye garggayudhiṣṭhirasaṃvāde addhyāyaḥ ॥

F. 92:—iti keralotbhave nilānadīmāhātmye pañcamoddhyāyaḥ ॥ ॥

F. 131b:—iti śrībhūgolapurāṇe umāmaheśvarasaṃvāde keralamāhātmye saṃkṣepo nāma prathamoddhyāyaḥ ॥

F. 155:—ity agastyasaṃhitāyāṃ keralotbhave ikṣunadīmāhātmye pañcapañcāśodhyāyaḥ ॥

It ends:—iti keralotbhave sthaleśamāhātmye catuṣṣaṣṭiśśatatamodhyāyaḥ ॥ śubhaṃ bhavatu ॥

148.

WHISH No. 150.

Size: $11\frac{3}{4} \times 1\frac{5}{8}$ in., 209 leaves (the first of which is missing), 7 lines on a page.
Material: Palm leaves.

Date: 17th or 18th cent.?
Character: Malayalam. The leaves are numbered by Akṣaras.
Injuries: The first two leaves damaged.

The *Sūtasaṃhitā* of the *Skanda-Purāṇa.* The Śivamāhātmyakhaṇḍa wants the beginning (one leaf), the Jñānayoga and Mukti Khaṇḍas are complete, the end of the Yajñavaibhavakhaṇḍa is missing. See No. 76.

F. 3:—iti śrīskānde purāṇe sūtasaṃhitāyāṃ śivamāhātmyakhaṇḍe prathamoddhyāyaḥ ॥

The Śivamāhātmyakhaṇḍa ends (f. 41):—iti skānde purāṇe sūtasaṃhitāyāṃ śivamāhātmyakhaṇḍe trayodaśoddhyāyaḥ ॥ śivamāhātmyakhaṇḍas samāptaḥ ॥

The Jñānayogakhaṇḍa ends (f. 83):—iti ... jñānayogakhaṇḍe samādhividhir viṃśatitamoddhyāyaḥ ॥ samāptā jñānayogakhaṇḍaḥ ॥

The Muktikhaṇḍa ends (f. 112):—iti ... muktikhaṇḍe navamoddhyāyaḥ ॥ muktikhaṇḍas samāptaḥ ॥

The MS. breaks off in the middle of the 39th Adhyāya (which begins f. 204) of the Yajñavaibhavakhaṇḍa.

149.

Whish No. 151.

Size: $7\frac{5}{8} \times 1\frac{1}{2}$ in., (1) + 1 + 109 + (1) + 20 + 29 + (1) leaves, 7 or 8 lines on a page.
Material: Palm leaves.
Date: 18th cent.?
Character: Malayalam.

(1)

The *Abhijñānaśākuntala,* by *Kālidāsa,* in 7 Acts.

It begins:—hariḥ śrīgaṇapataye namaḥ nāndyante tataḥ praviśati sūtradhāraḥ yā sraṣṭus sṛṣṭir ādyā vahati vidhihutaṃ yā havir yā ca hotra (read hotrī) ye dve kālaṃ vidhatta śrutiviṣayaguṇā yā sthitā vyāpya viśvaṃ yām āhus sarvabhūtaprakṛtir iti yayā prāṇinaḥ prāṇavantaḥ pratyakṣābhiḥ prapannas tanubhir avatu vas tābhir aṣṭābhir īśaḥ । naipatthyābhimukham avalokya । āryye yadi naipatthyavi-

dhānam avasitam itas tāvad āgamyatāṃ । praviśya naṭī । aṃa ia hmi । sū । abhirūpabhūyiṣṭhā pariṣad eṣā adya khalu Kāḷidāsagrathitavastunā navena nāṭakenopasthātavyam asmābhiḥ । *etc.*

The first Aṅka ends f. 16b, the 2nd A. f. 30, the 3rd A. f. 42, the 4th A. f. 58, the 5th A. f. 72b, the 6th A. f. 94b.

It breaks off (f. 109b) with:—api ca । tava bhavatu viḍaujāḥ prājyavṛṣṭi(ḥ) prajāsatatayajñas (*sic*) svarggiṇo bhāvayālaṃ yugaśataparivarttā. (Verse 193 in Böhtlingk's edition.)

(2)

The *Dakṣayajñaprabandha,* a poem.

The Catalogue of the Library of the India Office, vol. II, part I, p. 65 mentions a 'Dakṣayajña, by Rāmanārāyaṇa', published Calcutta 1881. The same work?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīmatkailāsaśaile sakalagaṇacamūcakrasaṃpūrṇṇasānau sānandaṃ pārijātaprasavasulabhilān (?) mānayan mandavātān pratyagrapremahṛdyām aniśam anusaran dakṣajāmikṣu (?) cāpakrīḍābhedair anaiṣīt kamapi sa samayaṃ somalekhākalāpaḥ ॥ 1 ॥

It ends (f. 20):—sadyas saṃprāpya satrakṣitim anumilitāṃ prākṛtaiḥ prāptajīvaiḥ datvā rudrasya bhāgaṃ vidhivad avahitās satraśeṣaṃ samāpya svasthā svaṃ svan nivāsaṃ prayayur atisukhas sopi dakṣo babhūva ॥ iti dakṣayajñaprabandhaṃ samāptaṃ ॥ ॥ ॥

(3)

A fragment, not identified.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu sākaṃ rājā sagarbhyais samayajalanidhiṃ dustaraṃ sādhu tīrtthā (read tīrtvā?) nirmmukto vaktrarandhrād vidhur iva tamaso bhāsamāno nitāntaṃ pāṇiṃ pārtthātmajenātbhutabhujamahasā grāhayann uttarāyās santuṣyan bandhuvarggais saha śamanasuto mātsyapuryāṇy avātsīt । *etc.*

It ends:—mātṛvācam acirān niśamya padatārit (?)[1] vīṇihanamaskaric (?) cādareṇa nijasodarañ ca samudaṃ praṇamya

[1] The metre requires a short syllable.

śamanātmajaṃ yātudhānaparameṣakollupatināśumārutasutan teḷi (?)[1] * ādi devacaraṇāravindamakakān vila * (?)[2] karutībhinān ॥ ॥

150.

Whish No. 152.

Size: $6\frac{7}{8} \times 1\frac{1}{2}$ in., (2) + 196 + (2) leaves, generally 9 lines on a page.
Material: Palm leaves.
Date: Kollam 999, i. e. A. D. 1824.
Character: Malayalam.

The *Tantrasamuccaya.*

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurave namaḥ । śrīmatṣaṭguṇasaṃbhṛtaṃ vapur adhiṣṭhāyānugṛhṇāti yaḥ śraddhābhaktipavitratopaharaṇai svāraṃbhabhūkārukaiḥ pūrṇṇānandarasānubhūr ativisādān (?) tarppito yajvanas tan devaṃ nnigamāgamādyadhigataṃ nityaṃ samārādhnuyāḥ (?)[3] । gurudivākarabhadrakaṭākṣarusphuritahṛ(t)kamalodarasaṃbhṛtaḥ likhitāsmy atha tantrasamuccayaḥ, *etc.*

F. 103:—iti tantrasamuccaye rahasyāgamasāraḥ paṭalaḥ samāpi ṣaṣṭhaprakṛtiṭa (*sic*) kṛtapādapīṭhapratimāvārakapīṭhikā pratiṣṭhaḥ ॥

F. 144:—iti tantrasamuccaye samudyatghaṭasaṃkhyāparikalpanāprakāraḥ paṭalaḥ kalaśaprasādhanaitatsnapanākhyāndavaroṣṭa samāptaḥ ॥

It ends:—balipīṭhamahāddhvajādijīttena vihitair ddevaviśuddhyavasrutais tatsuliśoddhya (*sic*) ॥ ॥ ॥ ॥ ॥ iti saṃntrasamuccyeye samāptaḥ । (*sic*) *etc.* (Date in Malayalam language.)

151.

Whish No. 154.

Size: $7\frac{3}{8} \times 1\frac{1}{4}$ in., (1) + 137 + 4 leaves, generally 7 lines on a page.
Material: Palm leaves.
Date: 17th or 18th cent.?

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[1] The metre requires ⏑ –.
[2] The metre requires ⏑ – ⏑ for vila*.
[3] Doubtful reading.

Character: Malayalam. The leaves are numbered by Akṣaras, in the same way as No. 19.

Injuries: Leaves 93 and 94 damaged, half of leaf 100 lost.

(1)

The *Alaṃkārasarvasva* by *Rājānaka Ruyyaka* or *Maṅkhuka.* Our MS. mentions Maṅkhuka as the author's name. In Burnell, Tanjore, p. 54a, the name of the author is given as 'Kāśmīrasāndhivigrahikamaṅkhuka.' Generally Rājānaka Ruyyaka (or Rucaka) is mentioned as the author of our work. Thus in the edition published in the 'Kāvyamālā' (No. 35, Bombay 1893); also in the Bodleian MS. Wilson 406 (Aufrecht-Oxford 210a), where Ruppaka is a mistake for Ruyyaka. Mitra, Notices No. 3015 (vol. IX, p. 117) has Rājānaka Rucaka. Bühler (Report, pp. 51, 67 seq.) has shown that Rājānaka Ruyyaka was the Guru of Maṅkha or Maṅkhaka (who wrote his Śrīkaṇṭhacarita between A. D. 1135 and 1145). Is Maṅkhuka identical with Maṅkhaka, and was he the real author of the Alaṃkāraśāstra which his Guru appropriated to himself?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu namaskṛtya parāṃ vācan devīn trividhavigrahāṃ nijālaṃkārasūtrāṇāṃ vṛtyā tālparyam ucyate iha bhāmahotbhaṭaprabhṛtayas tāvac cirantanālaṃkārakārāḥ pratīyamānam arttham vācyopaskārakatayālaṃkārapakṣanikṣiptam manyante tathā hi, *etc.*

It ends:—śabdālaṃkāratvaprasaṃgāt tasmād āśrayāśrayibhāvenaiva cirantanamatānusṛtiḥ ॥ ॥ samāptañ cedam alaṃkārasarvasvaṃ ॥ ॥ iti Maṃkhuko vitene kaśmīrakṣitipasāndhivigrahikaḥ sukavimukhālaṃkāran tad idam alaṃkārasarvasvaṃ ॥ ॥ ॥ ॥ namaś śivāya śāntāya ॥ ॥ ॥ ॥ śubham astu ॥ ॥ ॥ ॥

(2)

A fragment (4 leaves, marked ka, kha, ga, gha), not identified.

It begins:—iha viśiṣṭau śabdārtthau kāvyaṃ tayoś ca

vaiśiṣṭyan dharmamukhena vyāpāramukhena vyaṃgyamukhena vā iti trayaḥ prāyaḥpakṣāḥ ādyepy alaṃkārato guṇato veti dvaividdhyaṃ, *etc.*

It ends:—trirūpatvād iti pakṣadharmmatvaṃ sapakṣe satvaṃ vipakṣād vyāvṛttir iti trīṇi rūpāṇi ॥ vākyanyāyo mīmāṃsakanyāyaḥ ॥

152.

WHISH No. 155.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 137 + 39 + (1) leaves, from 10 to 12 lines on a page.

Material: Palm leaves.

Date: Probably copied for Mr. Whish in the early part of the 19th cent.

Character: Malayalam.

(1)

The *Amarakośodghāṭana*, a Commentary on *Amarasiṃha's Nāmaliṅgānuśāsana*, by *Kṣīrasvāmin*. Not quite complete. See Aufrecht in Z. D. M. G., XXVIII (1874), pp. 103 seqq.; Burnell, Tanjore, p. 45.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ diśyāc chivāni śivayos tilakāyamānaṃ gorocanārucilalāṭavilocanaṃ vaḥ anyonyagāḍhapariraṃbhanipīḍanena piṇḍībhavan bahir iva sphuṭitonurāgaḥ । adyāpy abhinnamudro yortthārtthibhir Amarakośa eṣa budhāḥ utpāṭyate yathecchaṃ gṛhṇīddhvan nāmaratnāni । prakṛtipratyayavākyair vyastasamastair nniruktinigadābhyāṃ iti saptāṣṭaiḥ pathibhir nnāmnāṃ pārāyaṇaṃ kurmmaḥ bhagnā abhidhānakṛto vivarītāraś ca yatra vibhrāntāḥ nāmāni tāni bhaktum atigahanam aho vyavasitā smaḥ । sahajo yas samullāsaḥ kṣīrābdhes sopi maṃsyate candra ity atra kiṃ kurmo gatānugatikañ jagat । vastv eva tan na hi bhavet kriyatenyathā yat kaś chādayed dinamaṇiṃ karasaṃpuṭena sāretarāntaravicāracaṇān pratīrṣyaṃs tenāham eva bata durjjana cakravarttī । *etc.*

F. 21b:—ity Amarakośotghāṭane śabdādivarggas saṃpūrṇṇaḥ ॥

F. 107:—ity Amarakośotghāṭane vaiśyavarggas saṃpūrṇṇaḥ ॥

F. 113:—iti śrī-Kṣīrasvāmyutprekṣite Amarakośotghāṭane bhūmyādikāṇḍo dvitīyaḥ । śūdravarggas saṃpūrṇṇaḥ ॥

F. 128:—ity Amarakośotghāṭane saṃkīrṇṇavarggas saṃpūrṇṇaḥ ॥

It breaks off (f. 137b) with:—śaradi bhavaś śaradaḥ । lakṣaṇayābhinavaḥ । adhṛṣṭopratibhaḥ ॥ śuddho varṣā ca । vidvatsupragalbhau viśāradau । vigataś śāradopratibhatvan doṣosya viśāradaḥ ॥ ॥ ॥ See Amarakośa III, 3, 94.

(2)

The *Campubhārata,* by *Mānaveda,* Stabakas I—VI.

Cf. 'Mānavedacampū', Aufrecht CC. p. 451.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu । lakṣmīm ātanutāt sa vo munivaro Vyāsābhidhānoniśaṃ yaḥ prāleyagirāv Apāntaratamorūpeṇa nityan tapaḥ tanvānasya kalāharer avikalā lokopakārodyatād rāg asyandata bhāratāmṛtajharī yasyeyam [āsye yam] āsyendutaḥ । 1 । nṛtyantaṃ rajanīmukhe svapitaraṃ stutyan trilokījanair nnityan tan nijakarṇṇatāḷavavanair atyantam ānandayan āghnānaś ca yathālayaṃ bhuvi karāgreṇorunādaṃ kṛpānighnātmā sa hi vighnarāja iha me vighnān vijeghnīyatāṃ । 2 ।

F. 7:—iti śrī-Mānavedaviracite caṃpubhārate prathama stabakaḥ ॥

It ends:—iti śrī-Mānavedaviracite caṃpubhārate ṣaṣṭha stabakaḥ ॥ ॥ atha bhūpatir atbhutāvadānaṃ guṇasaṃrañjitasarvajīvalokaṃ yuvarājapade yuvānam enaṃ bharatam modabharāñcitobhyaṣiñcat । 1 ॥

153.

WHISH No. 158.

Size: $7\frac{1}{2} \times 1\frac{5}{8}$ in., 35 + 5 + 4 + 9 + 14 + 44 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

(1—3)

Fragments of works, partly in Sanskrit, partly in Malayalam, not identified.

(4)

Fragment of a *Prayogasāra,* a work on ritual?

It begins:—hariḥ ataḥ paraṃ pravakṣyāmi yogaṃ paramadurllabhaṃ dharmamokṣapradan tatvan divyaṃ divyālayapradaṃ niṣkalasyāprameyasya devasya paramātmanaḥ santānayogam ity āhus saṃsārocchittisādhanaṃ yogāt samādhis sāyujyaṃ sāyujyād divyasānmatā sā hi saṃsārasandhānā hāvanī muktir iṣyate kāmakrodhas tathā lobho mohaś ca mada eva ca । mātsaryañ ceti ṣaḍvarggo vairī jñeyo mumukṣuṇā yamaś ca niyamas tadvad āsannaṃ prāṇadhāraṇaṃ pratyāhāro dhāraṇā ca dhyānañ cāpi samādhitā, *etc.*

F. 8:—iti prayogasāre pañcamaḥ paṭalaḥ ॥ ataḥ paraṃ pravakṣyāmi yathāvac chaṃkulakṣaṇaṃ nitye naimittike cāpi vāsadhīne ca karmaṇi dikvidiksaṃśaye prāpte śaṃkuś śaraṇam ucyate, *etc.*

It ends (f. 9b):—praśastasūtrasūkṣman tu śaṃkunaivāvadhārayet yathaiva pūrvāparayāmyasaumyadigbhāgavijñānam ihopadiṣṭaṃ samāsantastaviṣayaṃ vivicya kāryyāṇi karmanibandhanāni । iti prayogasāre ṣaṭḍviṃśaḥ paṭalaḥ ॥ ॥

(5)

Fragment of a work of the Prayoga kind, on witchcraft and domestic rites.

It begins:—hariḥ meṣamāṃsamalākīrṇṇatatkeṭāmiṣadhūpitāḍāḍimīphalasanpattiṃ mahatīṃ labhate parāṃ । yasya kasyāpi māṃsena gokṣīragulasaṃginā tena siktena nāraṃgī sussvādākhyā[1] phalośritā । prathamaṃ kusumo meṣaḥ kuṭhāreṇa kṣate kṛte jaṃghāyāṃ tilacūrṇṇena samena madhusarppiṣā । *etc.*

F. 1 margin:—pādapadohalaprakāravidhi.

F. 1b marg.:—vṛkṣasecanaṃ.

F. 2 marg.:—vījāropaṇaṃ. (Read bījā°?)

F. 2b marg.:—vṛkṣavaicitryadohalabhedāḥ bījastaṃbhanaṃ.

F. 5 marg.:—tilakosarvalokavaśyakaraṃ.

[1] The reading of the syllable ssvā is doubtful.

F. 5b marg.:—ṛtunāśaṃ.

F. 8 marg.:—vañjiraprakriya.

F. 9 marg.:—payastaṃbhaḥ.

F. 10 marg.: — bhūnāgatailaprakāraḥ. bhūnāgolpattiprakāraḥ.

F. 11b marg.:—dīrghakeśakaraṇaṃ. keśavṛddhiḥ.

F. 12 marg.:—karṇṇavṛddhiḥ. kucavarddhanaṃ.

F. 12b marg.:—strīmukhakāntikaraṇaṃ. śyāmikāharaṇaṃ. kāntisaurabhakaraṇaṃ.

F. 13 marg.:—śarīradurgandhaharaṇaṃ । dorddurāmodaharaṇaṃ । vadanadurgandhaharaṇaṃ । kāntisaurabhakaraṇaṃ ।

F. 13b marg.: — sussvarakaraṇaṃ. atibuddhiprayogaḥ. kṣulpipāsāharaṇaprayogaḥ.

F. 14 marg.:—pipāsāharaṇaṃ.

It ends (f. 14):—dugdhayuktaṃ phalaṃ dhātryādinaikaṃ peṣayet tataḥ sitājyasahitaḥ vācyāmodakaṃ bhakṣayet tu taṃ daśarātreṣu saṃhanti pipāsāñ ca na saṃśayaḥ ॥ ॥

(6)

The *Sambhava-Parvan* of the *Mahābhārata,* in twelve Adhyāyas. This MS. has been fully treated in my paper "On the South-Indian Recension of the Mahābhārata," Indian Antiquary, vol. XXVII, 1898, pp. 134—136.

154.

WHISH No. 159.

Size: 10 × 1½ in., 1 + 72 + 1 leaves, 7 or 8 lines on a page.
Material: Palm leaves.
Date: 17th or 18th cent.?
Character: Malayalam.
Injuries: Some leaves damaged by insects.

The *Prākṛtarūpāvatāra,* a Prākṛt Grammar, by *Siṃharāja,* son of *Samudrabandhayajvan.* See Pischel, Grammatik der Prakrit-Sprachen (Bühler's Grundriss I, 8), Strassburg 1900, p. 42 seq.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu antarāyāndhatamasaviddhvaṃsanavibhākaraṃ daityavar-

tmopamarddenduṃ vande karimukham mahaḥ (read aham?) । uttarābhimukhā bhaktā yasya vācaspatāv api bhajāmi bhāgadheyan taṃ prasannaṃ dakṣiṇāmukhaṃ । setuṃ vyākhyānarūpaṃ gahanam akṛta yaś śāstrasāhityasindhor buddhyā baddhvā yathārtthāṃ vyaracayata nijāṃ sindhubandhetisaṃjñāṃ natvā taṃ yāyajūkaṃ nigamavidhividaṃ tātam asya prasādād vyaktaṃ rūpāvatāraṃ viracayati mitaṃ Siṃharāṭ prākṛtīyaṃ । iha prākṛtaśabdās tridhā । saṃskṛtasamās saṃskṛtabhavā deśyāś ceti । *etc.*

F. 13:—ity ajantāḥ pulliṃgāḥ parisamāptāḥ ॥ athājantā strīliṃgā ucyante ।

F. 72b ends:—yuṣmadādibhyaḥ parasya chasya ḍidāro bhavati । tuhmārā । ahmārā । anyādṛśasyānnā irāvarā isau ॥

Ff. 73—75 are omitted.

It ends on f. 76:—****[1] ssagṛhṇau dṛśigrahoḥ । vassadi । gṛhṇadi ॥ ॥ iti sakalavidyāviśāradasya Samudrabandhayajvanas sūnunā Siṃharājanāmadheyena viracite prākṛtarūpāvatāre śaurasenyādivibhāgas samāptaḥ ॥

155.

Whish No. 160.

Size: $6\frac{7}{8} \times 1\frac{5}{8}$ in., (1) + 103 + (1) leaves, 9 or 10 lines on a page.
Material: Paper.
Date: 17th or 18th cent.?
Character: Malayalam.

The *Amarakośa,* or the *Nāmaliṅgānuśāsana* by *Amarasiṃha.*

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu । yasya jñānadayāsindhor, *etc.*

It ends[2]:—dvandveśvabaḍavāv aśvabaḍavā na samāhṛte kāntas sūryenduparyāyapūrvoyaḥpūrvakopi ca vaṭakaś cānuvākaś ca kuḍuṃgakaḥ liṃgādisaṃgrahavarggaḥ ॥ iti tṛtīyakāṇḍas samāptaḥ । Amarakośakāṇḍaṃ *etc.*

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[1] Leaf damaged.
[2] See III, 5, 16—17.

156.

Whish No. 162.

Size: $7\frac{1}{2} \times 1\frac{3}{4}$ in., 137 leaves, 8 lines on a page.
Material: Palm leaves.
Date: 17th or 18th cent.?
Character: Malayalam. Leaves numbered by Akṣaras.

The *Śivadharmottara,* in 12 Adhyāyas. See Aufrecht CC. p. 649.

It begins:—hariḥ śrīgaṇapataye namaḥ । avighnam astu । jñānaśaktidharam śāntaṃ kumāraṃ śaṃkarātmajam devā ** danam skandam Agastyaḥ paripṛcchati bhagavan darśanāt tubhyam antyajasyāpi saṃgatiḥ saptajanmasu vipratva(ṃ) svarggāt bhraṣṭasya jāyate yenāsi nātha bhūtānām sarveṣām anukampakaḥ atas sarvahitan dharmaṃ saṃkṣepāt prabravīhi me dharmā bahuvidhā devyai devena kathitāḥ kila te ca śrutās tvayā sarve pṛcchāmi tvām ahan tataḥ kimpradhānāś śive dharmāś sivavākyañ ca kīdṛśam liṃgerccitaś śivaḥ kena vidhinā samprasīdati vidyādānañ ca dānānām sarveṣām uttamaṃ kila tac ca śrutau dvijendrāṇān nānyeṣām samudāhṛtam tat puṇyam sarvavarṇānāñ jāyate kena karmaṇā, *etc.*

F. 8b:—iti śivadharmottare goṣaḍaṃgavi(dhi)r nnāma prathamoddhyāyaḥ ।

F. 25b:—iti śivadharmottare vidyārogyastutir nnāma dvitīyoddhyāyaḥ ॥

F. 74b:—iti . . . pāpagativiśeṣo nāma saptamoddhyāyaḥ ॥

F. 97:—iti . . . svarggināraki cihnāddhyāyo nāma ॥

F. 112:—iti . . . prāyaścittavidhir nnāma ekādaśoddhyāyaḥ ॥

It ends:—iti śivadharmottare skanda[ḥ]prokte śivāgame gomāhātmyan nāma dvādaśoddhyāyaḥ ॥ śivadharmottaram samāptam ॥ namaś śivāya ॥

157.

Whish No. 163.

Size: $7\frac{5}{8} \times 1\frac{3}{8}$ in., (1) + 1 + 52 + 2 + (1) + 17 [numbered from 7 to 23] + (1) + 1 + (1) + 1 + 20 leaves, 7 lines on a page.

Material: Palm leaves.
Date: 17th or 18th cent.?
Character: Malayalam. Leaves numbered by Akṣaras.

(1) A fragment of the *Bhagavadgītā*, breaking off at the beginning of the 14th Adhyāya (verse 14), followed by some fragments of works which I cannot identify.

It begins:—śrīgaṇapataye namaḥ avighnam astu | Dhṛtarāṣṭra uvāca | dharmmakṣetre kurukṣetre samavetā yuyutsavaḥ māmakāḥ pāṇḍavāś caiva kim akurvata Sañjaya | Sañjaya uvāca | dṛṣṭvā tu pāṇḍavānīkaṃ vyūḍhan Duryodhanas tadā ācāryam upasaṃgamya rājā vacanam abravīt | *etc.*

F. 4b:—iti śrībhagavatgītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde arjjunaviṣādayogo nāma prathamoddhyāyaḥ ||

The 13th Adhyāya ends f. 52. Then follows:—śrībhagavān | paraṃ bhūyaḥ pravakṣyāmi jñānānāṃ jñānam uttamaṃ ya(j) jñātvā munayas sarve parāṃ siddhim ato gatāḥ, *etc.*

F. 52b ends:—pravṛddhe tu pralayaṃ yāti dehabhṛt tadottamavidā(ṃ) lo.

Then follow two leaves, not numbered. The first leaf begins: — mūlāṃbhoruhamaddhyakoṇavilasatbandhūkarāgojvalāñ jvālājālajitendukāntilaharī[ṃ]m ānandasandāyinīṃ helālāḷitanīlakuntaḷadharān nīlottarīyāṃśukāṃ kollūrādinivāsinīṃ bhagavatīn dhyāyāmi mūkāṃbikāṃ | *etc.*

A fragment of 17 leaves, numbered as leaves 7 to 23, begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śuklāmbaradharam viṣṇum śaśivarṇṇam caturbhujam prasannavadanan dhyāyet sarvavighnopaśāntaye | on namo bhagavate vāsudevāya on namo bhagavate puruṣottamāya on namo nārāyaṇāya on namas sarvalokagurave, *etc.*

F. 20:—akṣobhyas sarvapraharaṇāyudhaḥ | hariḥ | iti om kīrttanam yasya keśavasya mahātmanaḥ nāmnām sahasran divyānām aśeṣeṇa prakīrttitam ya idam śṛṇuyān nityam, *etc.*

It ends (f. 23b):—kāyena vācā manasendriyair vā bu-

ddhyātmanā vānusṛta svabhāvāt karomi yad yat sakalam parasmai nārāyaṇāyeti samarppayāmi । śubham astu ॥

A fragment of one leaf begins:—hariḥ maheśvara ṛṣiḥ anuṣṭup chandaḥ । annapūrṇṇeśvarī devatā । on namo bhagavati annapūrṇeśvari annam me dehi dadāpaya svāhā ॥ Vāmeśvara ṛṣiḥ । gāyatrī chandaḥ । kumāramūrttir ddevatā । *etc.*

(2) The *Ānandalaharī,* by *Śaṅkarācārya.* See Haeberlin's Kāvyasaṃgraha pp. 246 seqq.

It begins:—śrīgaṇapataye namaḥ avighnam astu śivaś śaktyā yukto yadi bhavati śaktaḥ prabhavituṃ na ced evan devo na khalu kuśala spanditum api atas tvām ārāddhyāṃ hariharaviriñcādibhir api praṇantuṃ stotuṃ vā katham akṛtapuṇyaḥ prabhavati । 1 ।

It ends: — pradīpajvālābhir ddivasakaranīrājanavidhis sudhāsūteś candropalajalalavair argghyaracanā svakīyair aṃbhobhis salilanidhisauhityakaraṇan tvadīyābhir vāgbhis tava janani vācāṃ stutir iyaṃ । 103 ॥ yā kaṇṭhanāḷakabaḷīkṛtakāḷakūṭacchāyeva visphurati vakṣasi candramauleḥ sā me samastaduritāni kaṭākṣamālā tucchīkarotu tuhinācalakanyakāyāḥ ॥

158.

Whish No. 164.

Size: $7 \times 1\frac{3}{4}$ in., 150 leaves (but the two first leaves are lost), from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 17th cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

Injuries: The MS. is in a very bad condition, many leaves being badly damaged.

(1)

Śaṅkara's Commentary on the *Bahvṛcabrāhmaṇa-Upaniṣad,* i. e., the 2nd Āraṇyaka of the *Aitareya-Āraṇyaka* (ff. 3—108).

The beginning is lost.

F. 7: — atrānantarātikrānte granthe mahāvratākhyaṃ karmmādhigataṃ yasmin mahad ukthākhyaṃ śastraṃ

bṛhatī sahasralakṣaṇaṃ śasyate tat karmmokthaśastropalakṣitam ukthan nāmānekalokakāladevatādivibhedaviśiṣṭaprāṇavijñānena samuccicīrṣi **, *etc.*

F. 34b:—svargge loke sarvān kāmān āptvāmṛtas samabhavat samabhavad iti ॥ iti śrī-Govindabhagavatpūjyapādaśiṣyaparamahaṃsaparivrājakācārya-śrī-Śaṃkarabhagavatpādakṛtau bahvṛcabrāhmaṇopaniṣadvivaraṇe prathamoddhyāyaḥ ॥ prāṇa uktham ity etad avadhāritam tasya ca prāṇasya sarvātmatvan tañ ca sarvātmaprāṇam uktham aham asmīti vidyāt karmajñānādhikṛtaḥ puruṣaḥ, *etc.*

Adhyāya 2 ends f. 45b; Adhy. 4 f. 92; Adhy. 5 f. 103.

It ends:—iti śrī-Govindabhagavatpūjyapādaśiṣyaparamahaṃsaparivrājaka-Śaṃkarabhagavatpādakṛtau bahvṛcabrāhmaṇopaniṣaṭṭīkā samāptā ॥ ॥ brahmaṇe namaḥ ॥ śrīgurubhyo namaḥ ॥ śrīdurggāyai namaḥ ॥ nārāyaṇāya namaḥ ॥

(2)

Śaṅkara's Commentary on the *Saṃhitā-Upaniṣad*, i. e., the 3rd Āraṇyaka of the *Aitareya-Āraṇyaka* (ff. 109—150).

It begins:—oṃ athātas saṃhitāyā upaniṣad ity ādyā saṃhitopaniṣad asyās saṃkṣepato vivaraṇaṃ kariṣyāmaḥ mandamaddhyamabuddhīnām api tadartthābhivyakti syād iti tadartthavijñānaprayojanañ ca vakṣyati sandhīyate prajayā paśubhir ity ādi, *etc.*

It ends (on the fragmentary leaf 150b):—**** bhagavatpūjyapādaśiṣyaśrīmatparamahaṃsaparivrā **** rabhagavatkṛtau saṃhitopaniṣadvivaraṇam sa ** ॥ ** ya namaḥ ॥ śrīkṛṣṇāya namaḥ ॥ śrīdurggāde * ai ** ॥ akhilabhuvanahetun nityavijñānamūrttiṃ sakalajanahṛdisthaṃ sarvadāvā ***** n devadevam praśaṃ **********

159.

WHISH No. 165.

Size: $11\frac{3}{8} \times 2$ in., (2)+45 leaves (numbered as 38 to 82), 13 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

The Commentaries on the *Tṛptidīpa*, *Kūṭasthadīpa* (*Tātparyadīpikā*), and *Dhyānadīpa*, parts of the *Pañcadaśī*, by *Rāmakṛṣṇa*, the pupil of *Bhāratītīrtha* and *Vidyāraṇya*.

See Nos. 58 and 81 (2).

It begins (f. 38):—vedārtthasya prakāśena tamo hārddaṃ nivārayan pumarttthāṃś caturo deyād vidyātīrtthamaheśvaraḥ | natvā śrī-Bhāratītīrtha-Vidyāraṇyamunīśvarau kriyate tṛptidīpasya vyākhyānaṃ gurvanugrahāt | tṛptidīpākhyaṃ prakaraṇam ārabhamāṇa śrī-Bhāratītīrtthagurus tasya śrutivyākhyānarūpatvād vyākhyeyāṃ śrutim ādau paṭhati | ātmānañ ced vijānīyād ayam a + iti pūruṣaḥ, *etc.*

F. 63b:—iti śrīparamahaṃsaparivrājakācāryya-śrī-Bhāratītīrttha-Vidyāraṇyamunivaryyakiṃkareṇa Rāmakṛṣṇākhyaviduṣā viracitā tṛptidīpikā vyākhyā samāptā ॥ śubham astu ॥ natvā śrī-Bhāratītīrttha-Vidyāraṇyamunīśvarau kurve kūṭasthadīpasya vyākhyān tātparyyadīpikāṃ | *etc.*

F. 70:—iti . . . kūṭasthadīpavyākhyā samāptā ॥ ॥ natvā śrī-Bhāratītīrttha-Vidyāraṇyamunīśvarau kriyate ddhyānadīpasya vyākhyā saṃkṣepato mayā | *etc.*

It breaks off (f. 82b) with the words:—iti proktaṃ yamenāpi pṛcchate naciketasa iti | uktam arttham upasaṃharati | iha vāmaraṇe vāsya bra.

160.

Whish No. 169.

Size: $7\frac{1}{2} \times 1\frac{1}{2}$ in, (1) + 19 + (1) + 14 + 21 + (1) + 57 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Vṛttaratnākara* by *Kedāra Bhaṭṭa*, the son of Bhaṭṭaka. See No. 54 (3).

It begins:—śrīr astu sukhasantānasiddhyartthan naumi brahmācyutārccitaṃ | gaurīvināyakopetaṃ śaṃkaraṃ lokaśaṃkaraṃ ॥ 1 ॥ vedārtthaśaivaśāstrajño Bhaṭṭakobhū(d) dvijottamaḥ | tasya putrosti Kedāraś śivapādārccane rataḥ ॥ 2 ॥

It ends:—iti ṣaṣṭhoddhyāyaḥ ॥ vṛttaratnākaraḥ pūrṇṇaḥ । oṃ ॥

(2)

Fragment of the *Laḷitāstavaratna.* The title is not found in this MS. But see Nos. 63 (5), 115 (12) and 174 which contain other copies of the same Stotra.

It begins:—vande gajendravadanaṃ vāmāṃkārūḍhavallabhāśliṣṭaṃ । kuṃkumaparāgaśoṇaṃ kuvalayinījārakorakāpīḍaṃ । 1 । sa jayati suvarṇaśailas sakalajagaccakrasaṃghaṭitamūrttiḥ । kāñcananikuñjavāṭīkandaḷadamarīprabandhasaṃgītaḥ ॥ 2 ॥ . . . tatra catuśśatayojanapariṇāhan devaśilpinā racitaṃ । nānāsālamanojñan namāmy ahan nagaram ādividyāyāḥ । 5 । *etc.*

It breaks off (f. 14):—tatra prakāśamānan tārānikaraiḥ pariṣkṛtaṃ sevyaṃ । amṛtamayakāntikandaḷam antaḥ kalayāmi kundasitam induṃ । 102 ॥ śriṃgā.

(3)

The *Bārhaspatyasūtra,* or *Nītisarvasva* by *Bṛhaspati,* in 6 Adhyāyas.

It begins:—Bṛhaspatir athācāryya indrāya nītisarvasvam upadiśati । ātmavān [n]rājā । ātmavantam mantriṇam āpādayet । daṇḍanītir eva vidyādharmmam api lokavikruṣṭan na kuryāt । *etc.*

It ends:—iti Bārhaspatyasūtre ṣaṣṭhoddhyāyaḥ ॥ śrīgurubhyo namaḥ । śubham astu ।

(4)

First Part of the *Subodhinī,* a Commentary on the *Bṛhajjātaka* of *Varāhamihira.*

It begins:—śrīgaṇeśāya namaḥ । ātmāyate svātmavidāñ janānāṃ mārgāyate janmavivarjjitānāṃ । dīpāyate yo jagatām abhīṣṭaṃ dadātu nas sonyatarānavekṣaṃ । yā horā racitā Varāhamihirācāryyeṇa nānārtthinī tasyā matgurudevatānanasarojātaprasādāgataṃ । *etc.*

It breaks off at the beginning of the 2nd Adhyāya:—iti savyākhyāne horāśāstre saṃjñāddhyāyaḥ prathamaḥ ॥ hariḥ

oṃ ॥ śubham astu atha gṛhayonibhedāddhyāyo vyākhyāyate tatra prathamena ślokena pūrvoktasya horākhyasya kālapuruṣasyātmādisvarūpaṃ rājādirūpatvañ cāha । . . . sacivau preṣyaḥ sahajaḥ ॥ 1 ॥ kālasyātmā kālātmā kālasya.

161.

WHISH No. 171.

Size: $7\frac{7}{8} \times 1\frac{5}{8}$ in., 39 leaves, 9 or 10 lines on a page.
Material: Palm leaves.
Date: An entry by Mr. Whish is dated 'Calicut 1823'. The MS. was probably written at that date.
Character: Malayalam.

The *Kṛṣṇīyam*, an astrological treatise. See No. 113 (2) and No. 162.

It begins:—śrīgaṇapataye namaḥ । avighnam astu śrīgurubhyo namaḥ । yena traikālyajñānaṃ saṃmuditam ajñānan timiravarttibhyo tajjñānaṃ divyayutaṃ vakṣye tasmai namaskṛtyam jyotiṣaphalam ādeśaḥ phalārttham āraṃbhaṇam bhavati loke tasmād yatnaḥ kāryyo hy ādeśe jyotiṣajñena[1] ॥ 2 ॥ *etc.*

It ends:—Kṛṣṇasya kṛtiś cintājñānaṃ kṛṣṇīyam iti nāmnā iti kṛṣṇīye ekatriṃśoddhyāyaḥ ॥ ॥ Kṛṣṇīyaṃ samāptaṃ ॥ hariḥ śrīkṛṣṇāya namaḥ śrīvāsudevāya namaḥ । *etc.*

162.

WHISH No. 172.

Size: $5\frac{5}{8} \times 1\frac{5}{8}$ in., (2) + 54 + (10) leaves, 9 lines on a page.
Material: Palm leaves.
Date: Beginning of 19th cent.?
Character: Malayalam.

Fragment of the *Kṛṣṇīyam*, an astrological treatise. See No. 161.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu yena traikālajñānam uktam ajñānatimiravarttibhyaḥ । tajñānan divyayutaṃ vakṣye tasmai namaskṛtyañ jyotiṣa-

[1] See below No. 162 for various readings.

phalam ādeśaḥ phalārttham āraṃbhaṇaṃ bhavati lokā tasmād yatnaḥ kāryyo hy ādeśe jyotiṣajñānena, *etc.*

It breaks off with the words:—śaśiśukrābhyāṃ iṣṭe śitir ggāvo hṛtās sagopālāḥ ।

163.

Whish No. 174.

Size: $14\frac{1}{8} \times 2$ in., (1) + 59 leaves, 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1828. The MS. is probably not much older.

Character: Grantha.

The *Bhāṣāpariccheda*, by *Viśvanātha Pañcānana Bhaṭṭācārya*, followed by the Author's own Commentary *Siddhāntamuktāvalī.*

It begins:—** śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ । nūtanajaladhararucaye gopavadhūṭidukūlacorāya । tasmai kṛṣṇāya namas saṃsāramahīruhasya bījāya dravyaṃ guṇas tathā karmma sāmānyaṃ saviśeṣakaṃ samavāyas tathābhāvaḥ padārtthās sapta kīrttitāḥ ॥ 2 । kṣityaptejomarudvyomakāladigdehino manaḥ । dravyāṇy atha guṇā rūpaṃ raso gandhas tataḥ paraṃ ॥ 3 । sparśas saṃkhyā parimitiḥ pṛthaktvañ ca tataḥ paraṃ । saṃyogaś ca vibhāgaś ca paratvañ cāpa(ra)tvakaṃ । 4 । *etc.*

F. 6b:—iti paribhāṣāpariccheḍas samāptaḥ ॥

It ends:—iti śrīmahopāddhyāya-Pañcānanabhaṭṭācāryyaviracitā siddhāntamuktāvalī samāptā ॥ hariḥ om śrīgurubhyo namaḥ ॥

164.

Whish No. 175.

Size: $13\frac{1}{2} \times 1\frac{7}{8}$ in., 43 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam. The leaves are numbered as follows: ma mā mi mī mu mū mṛ mṝ mḷ me mai mo mau ma mama — ya yā yi yī yu yū yṛ — na nā ni nī nu nū nr nṝ nḷ nḹ ne nai no nau nama na — pa pā pi pī pu.

Fragment of the *Bharttṛkāvya* (*Bhaṭṭikāvya*) with the Commentary *Jayamaṅgalā*.

The first leaf begins:—vyāsaktam māṃ hatavān karmmaṇi hana iti ṇiniḥ tatra hi kutsitagrahaṇaṃ karttavyam ity uktaṃ yadi sugrīve(ṇa) mama virodhaḥ kin tavāyam iti kutsitaṃ hananan tad eva darśayann āha ॥ pāpakṛt sukṛtā(m) maddhye rājñaḥ puṇyakṛtas sutaḥ mām apāpan durācāraṃ kin nihatyābhidhāsyasi ॥ pāpakṛd ityādi । *etc.*

F. 20b:—iti bharttṛkāvyaṭīkāyāñ jayamaṃgalābhidhānāyām adhikārakāṇḍe prathamaḥ paricchedāḥ ॥ sugrīvasamāgamasaṃjñakaḥ pañcamas sarggaḥ ॥

The last (?)[1] leaf ends:—mriyāmahe na gacchāmaḥ kausalyāyanivallabhāṃ upalaṃbhyām apaśyantaḥ kaumārīṃ patatāṃ vara । mriyāmaha ity ādi । he patatāṃ vara mriyāmahe na gacchāmaḥ kim iti kaumārīm akṛtapūrvadāraparigrahaṃ pati[ta]ṃ labdhavatīṃ kaumārāpūrvavacana iti kausalyāyā apatyaṃ kausalyakārmāryyābhyāñ ceti phiṅ kausalyāyaniḥ rāmaḥ tasya vallabhām iṣṭām upalabhyāṃ praśastāṃ por adupadhād yat upāt praśaṃsāyām iti[2] yati pratyaye nuṃ । apaśyantaḥ anupalabhamānāḥ ॥

165.

Whish No. 176.

Size: 14 × 1⅞ in., (4) + 271 + (1) leaves, 9 or 10 lines on a page.
Material: Palm leaves.
Date: An entry by Mr. Whish is dated 'Tellicherry, December 1831'. The MS. may be about 50 years older.
Character: Grantha.

The *Ṛgveda-Saṃhitā* in the Pada-Pāṭha, accented, Aṣṭakas I—IV. The Udātta accents are expressed by the sign ⌒— (u?) placed on the top of the syllable. The Svarita is expressed by the sign ʒ at the bottom of the line, e. g. kva ʒ in V, 30, 1. At the end of unaccented words we find the sign ⌒ at the bottom of the line. The

[1] Possibly the leaves are disarranged.
[2] See Pāṇini IV, 1, 155; III, 1, 98; VII, 1, 66.

sign ⌊ is used to express the Anunāsika, e. g. devā̃n | ⌊ | ā̃ | ihā | vakṣati ⌒ | in I, 1, 2.

It begins: — agním | īḷe ⌒ | puráḥ — hitam | yajñásya | devám | ṛtvíjam ‖ hótāram | ratna — dhā́tamam ‖

The first Aṣṭaka ends f. 70: — prathamāṣṭake aṣṭamoddhyāyaḥ ‖

The second Aṣṭaka begins: — prá | vaḥ ⌒ | prā́ntam | raghu — manyavaḥ ⌒ | ándhaḥ | yajñám | rudrā́ya | mīḷhúṣe | bharaddhvam ⌒ ‖ *etc.*

Aṣṭaka II ends f. 137b, Aṣṭaka III f. 202b, Aṣṭaka IV f. 271b.

The MS. contains also the following Khilas[1]: Khila II (end of Maṇḍala I) on ff. 108b, 109; Khila III (end of Maṇḍala II) on f. 133; Kh. IV (end of hymn V, 44) on f. 218b; Kh. VI (end of hymn V, 51) on f. 221b; Kh. VII (end of V, 84) on f. 235; Kh. XI (end of VI, 44) on f. 260; Kh. XII (end of VI, 48) on f. 265. The Khilas I, V, VIII (Śrīsūkta), IX and X are not found.

166.

Whish No. 177.

Size: 19 × 2¼ in., (1) + 166 [numbered as ff. 160—323, ff. 281, 282 counted twice] + 1 leaves, 11 (sometimes 12) lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated "Tellicherry December 1831". The MS. may be about the same age as No. 176, but it is written by a different hand.

Character: Grantha.

The *Ṛgveda-Saṃhitā* in the Pada-Pāṭha, accented (in the same manner as No. 176), Aṣṭakas V—VIII.

It begins: — stuṣé | nárā | diváḥ | vya | asyá | pra-sántā | aśvínā | huve ⌒ | járamāṇaḥ | vya | arkkaíḥ | *etc.*

The Vth Aṣṭaka ends f. 198b, the VIth Aṣṭaka f. 241, the VIIth Aṣṭaka f. 282b, and the VIIIth Aṣṭaka f. 323b.

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[1] See Professor Max Müller's 2nd Edition of the Rigveda-Saṃhitā with Sāyaṇa's Comm., vol. IV, pp. 519 sqq.

Maṇḍala IX ends f. 265b. Khila XIV is found on f. 178, Khila XVII f. 247b. There may be more Khilas in other places, though I could not find them.

It ends:—yáthā | vaḥ ◠ | sú-saha | ásati ॥ 49 ॥ gatitirnnādhadhāmaṣṭama nassanna sanūs sanam (??) ॥ addhyāyasya sūktāni vargasamasaṃkhyāni ॥ ity aṣṭameṣṭakeṣṭamoddhyāyaḥ ॥ subrahmaṇāya paramagurave namaḥ ॥ bindudurllipi° *etc.*

167.

Whish No. 178.

Size: $15\frac{3}{4} \times 1\frac{5}{8}$ in., 6 + 165 leaves, 7 or 8 lines on a page.
Material: Palm leaves.
Date: Entry by Mr. Whish dated 1831. The MS. is probably not very much older.
Character: Grantha.

The *Prakṛti* (ff. 1—157) and the *Prakṛticalākṣara* (ff. 157b—165) of the *Sāmaveda.* An entry by Mr. Whish says: "This volume contains the Prakṛitih of the Sāma-Vēdah; and the Chalākshram of the same — C. M. Whish — Tellicherry 1831 — NB. The Chalāksharam is a running index of the Prakṛitih." The first 6 leaves contain an Index to the volume, written by Mr. Whish.

It begins:—gautamasya parkkaḥ | o ta gnā i | ā̊ cho yā̊ hī ṇa vo i to yā pre i | tokāyā pre i | gṛ kā ṇā̊ nô hā | vyā co dāto yā pre i | tokāyā pre i | nāghī i hô tā sā | tsā ve i bā aû hô vā | hī ṭū ṣī | di 7 pa 9 mā 9 jho ॥ ā te gna ā̊ yā̊hi vī | takayā i | gṛ kaḥ ṇā̊ nô havya dā̊ tāyā i | ni ghai hô tā̊ satsi barhā i ṣi | baverhā i ṣā aû hô vā | bajarhī ṣī | di 9 pa 6 ma 6 tṛ ॥ *etc.* See Sv. I, 1, 1, 1.

F. 2:—ekonaviṃśati prathamaḥ ॥ F. 3:—pañcadaśa dvitīyaḥ ॥ F. 4b:—ekaviṃśatis tṛtīyaḥ ॥ F. 7:—dvāviṃśati caturtthaḥ ॥ *etc.*

F. 18:—caturdaśa dvādaśa ॥ hariḥ om ॥ āgneyaṃ samāptam ॥

F. 30b:—dvāviṃśati ṣaṣṭhaḥ ॥ sāmaṃ 132 ॥ bahusāmi samāptam ॥ om tvāṣṭrī sāmā । ī paṃ kha yantīḥ । *etc.* See Sv. I, 2, 2, 4, 1.

F. 35b:—ekādaśa ṣaṣṭhaḥ ॥ 64 ॥ ekasāmi samāptam ॥ om ॥ bharadvājasyārkkau dvau । a pa bhi tvā śu । *etc.* See Sv. I, 3, 1, 5, 1.

F. 51b:—ekādaśāṣṭamaḥ ॥ bṛhati samāptam ॥ sāmaṃ 150 ॥

F. 58:—trayodaśa tritīyaḥ ॥ tṛṣṭup samāptam ॥ om śaikhaṇḍinam । gā yi yā । *etc.* See Sv. I, 4, 2, 1, 1.

F. 66:—caturviṃśati caturtthaḥ ॥ anuṣṭup samāptam ॥

F. 80:—ṣoḍaśa navamaḥ ॥ indrapucchaṃ samāptam ॥

F. 116:—pañcatriṃśad ekādaśā ॥ pavamānaṃ samāptam ॥ sāmaṃ ॥ 387 ॥

F. 127b:—dvādaśa saptamaḥ ॥ prathamaparvaṃ samāptam ॥ F. 137:—saptadaśa saptamaḥ ॥ dvitīyaparvas samāptaḥ ॥ F. 150:—dvādaśāṣṭamaḥ ॥ tritīyaparvaṃ samāptam ॥ hariḥ om ॥ āraṇaṃ samāptam ॥ sāmaṃ 248 ॥

F. 156:—daśa tṛtīyaḥ ॥ śukriyaṃ samāptaṃ ॥ F. 157 ends:—hi ma sthi kā ā pre । dā ka yo । ā ci । di 6 pa 6 ma 2 kā ॥ gāyatraṃ samāptam ॥ śubham astu śrīgurucaraṇāravindābhyāṃ namaḥ ॥ *etc.* (Scribe's colophon in Malayalam language.)

F. 157b begins:—agnijho tra trā tam agne jhū agnin duku । agnirvatrā dhudhedi । preṣṭha chodhau kū । tvannojhego । ehyundainṛ । ā te the jū । tvam agne bī । agne vivasvad agho ekonaviṃśati prathamaḥ ॥ namas te ḍu । dūtaṃ vo ṇū । *etc.* See Sv. I, 1, 1, 1.

It ends (f. 165):—daśa tritīyaḥ ॥ śukriyaṃ samāptam ॥ vī dāma ghavanvi dārāyendran dhanasya cauṭī ḍhu । ā i vā ṇo । u dvaya ṇṭe । tatsaka । śakvarī samāptam ॥ prakṛticalākṣaraṃ samāptam ॥ hariḥ om *etc.*

168.

Whish No. 179.

Size: $7\frac{1}{4} \times 1\frac{1}{8}$ in., 3 + 54 leaves, 4 or 5 lines on a page.
Material: Palm leaves.

Date: 17th or 18th cent.?
Character: Malayalam.

(1)

A fragment of the *Nidānasthāna* of the *Aṣṭāṅgasaṃgraha* by *Vāgbhaṭa,* Adhyāya 3[1].

It begins:—smṛto vātapittaśleṣmakṣatakṣayaiḥ kṣayāyopekṣitās sarve balinaś cottarottaraṃ । teṣāṃ bhaviṣyatāṃ rūpaṃ kaṇṭhe kaṇḍūrarocakaḥ śūkapūrṇābhakaṇṭhatvaṃ tatrādho vihatonilaḥ । ūrddhvaṃ pravṛttoras tasmin kaṇṭhe ca saṃsajan śirasrotāṃsi saṃpūryya tatoṃgāny utkṣipann iva । *etc.*

It ends:—kramād vīryyaṃ ruciḥ pattir balaṃ varṇṇaś ca hīyate । kṣīṇasya sāsṛṅmūtratvaṃ syāc ca pṛṣṭhakaṭīgrahaḥ vāyu[ḥ]pradhānā(ḥ) kupitā dhātavo rājayakṣmaṇaḥ.

(2)

Some Vaiṣṇava tracts, viz. *Ekādaśīvratamāhātmya, Jayantīmāhātmya* from the *Skanda-Purāṇa, Jayantīvrata* (?), *Anantavrata* (?), and *Bhāskaramatamāhātmya.*

The first tract begins:—śrīgaṇapataye namaḥ avighnam astu । Yudhiṣṭhira uvāca । śrutam mayā yaduśreṣṭha vratānām uttamotta[motta]maṃ kṛt[v]ārtthosmi na sandehas tvalprasādād adhokṣaja । anyo me saṃśayo bhūyād dhṛdi śalyaḥ ivārppitaḥ chettum arhasi deveśa nā *** hi vidyate । tvām ṛte devakīputra sarvajña yadupuṃgava ekādaśīvratam idan nityaṃ vā kāmyam eva vā । *etc.*

It ends (f. 19):—iti ekādaśīvratamāhātmyaṃ samāptaṃ ॥ namostu tejase dhenupāline lokapāline dhārāpayodharotsaṃgaśāyine śeṣaśāyine । śivarāmanārāyaṇagovindamahādevakṛṣṇahari ॥

The Jayantīmāhātmya begins (f. 20):—śrīgaṇapataye namaḥ । namaḥ kapilasūryyāya sāndrājñānatamaśchide vidvatpatmaprabodhaikanidānajñānatejase । śrī-Nāradaḥ ॥ jayantyāś caiva māhātmyaṃ kathayasva pitāmaha tacchrutvāhaṃ gamiṣyāmi tad viṣṇoḥ paramaṃ padaṃ । pitāmaha uvāca । śṛṇu vatsa pravakṣyāmi prabhāvañ cāṣṭamīṣu ca jayaṃ puṇyañ ca kurute kṣayaṃ pāpasya yasya ca । *etc.*

[1] As Prof. Aufrecht kindly informs me.

It ends (f. 41b):—iti skandapurāṇe śrījayantīmāhātmyaṃ saṃpūrṇaṃ ॥

The Jayantīvrata begins (f. 41b):—ataḥ paraṃ pravakṣyāmi jayantīvratam uttamaṃ caturvarggapradan nṛṇāṃ vaiṣṇavānāṃ viśeṣataḥ anantaṃ putradaṃ śrīdaṃ monta-(read mokṣa)dañ ca viśeṣataḥ śrāvaṇyāṃ kṛṣṇapakṣe ca tithitrayam anuttamaṃ saptamī cāṣṭamī caiva navamī ca tathā śṛṇu pāratrayan niśā caiva dinatrayam ataḥ paraṃ budhaś ca guruś ca śukrau ca pāratrayam udāhṛtaṃ, *etc.*

F. 47:—dvādaśākṣaramantreṇa snāpayed vidhipūrvakaṃ ॥ hariḥ śrīgaṇapataye namaḥ । araṇye varttamānās te pāṇḍavā duḥkhadarśitāḥ (read °karṣitāḥ?) kṛṣṇan dṛṣṭvā yathānyāya(ṃ) praṇipatyedam abruvan । vayan duḥkhena sañjātāḥ pṛthivyāṃ puruṣottama katham muktir vadāsmākam anantād dukhasāgarāt । śrīkṛṣṇa(ḥ) । anantavratam asty anyat sarvapāpapraṇāśanaṃ sarvapāpaharan nṛṇāṃ strīṇāñ caiva Yudhiṣṭhira । *etc.*

F. 54 ends:—itthaṃ vratan devapurohitena labdhaṃ purā Bhāskarasannikarṣāt tasmād amarttyā manujāś ca jagmur vratañ caritvā sakalān abhīṣṭān ॥ iti Bhāskaramatamāhātmyaṃ samāptaṃ ॥ ॥

169.

Whish No. 181.

Size: $9\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 15 leaves, 7 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Malayalam.

The *Tarkasaṃgraha,* by *Annambhaṭṭa.*

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu[ḥ] śrīgurubhyo namaḥ । nidhāya hṛdi viśveśva[ra]ṃ vidhāya guruvandanaṃ । bālānāṃ sukhabodhāya kriyate tarkasaṃgrahaḥ । *etc.*

It ends:—Kāṇādanyāyamatayor bālavyutpattisiddhaye Annaṃbhaṭṭena viduṣā racitas tarkasaṃgrahaḥ ॥ tarka-

saṃgrahas samāptāḥ ॥ jagataḥ pitarau vande vārppatī parameśvarau ॥ śrīkṛṣṇāya namaḥ ॥

170.

WHISH No. 182.

Size: $7\frac{7}{8} \times 1\frac{1}{2}$ in., (1) + 38 leaves, generally 8 lines on a page.
Material: Palm leaves.
Date: Kollam year 997 = A. D. 1822.
Character: Malayalam.

The *Maṇimañjarī*, a Commentary on *Kedāra Bhaṭṭa's Vṛttaratnākara*, by *Nārāyaṇa*, the son of *Nṛsiṃhayajvan*. See No. 54 (3).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu । śvetāṃbhodhisthitan devaṃ *etc.* See the beginning in No. 54 (3). . . . yathāmatiḥ ॥ atha prāripsitasya granthasyāvighnaparisamāptipracayagamanārttham iṣṭadevatānamaskāraṃ karoti । sukhasantānasiddhyartthan naumi brahmācyutārccitaṃ । gaurīvināyakopetaṃ śaṃkaraṃ lokaśaṃkaraṃ । spaṣṭortthaḥ, *etc.*

It ends:—yas tu prayuṅkte kuśalo viśeṣe śabdān yathāvad vyavahārakāle । sonantam āpnoti jayaṃ paratra vāgyogavid duṣyati nāpaśabdaiḥ[1] ॥ iti vṛttaratnākaravyākhyāyāṃ maṇimañjaryāṃ ṣaṣṭhoddhyāyaḥ pūrṇṇaḥ ॥ hariḥ śrīgaṇapataye namaḥ । asmatgurubhyo namaḥ ॥ . . . . . vṛttaratnākaravyākhyānaṃ samāptaṃ ॥ śrīsarasvatyai namaḥ ॥ *etc.* (Date in Malayalam).

171.

WHISH No. 183.

Size: $9\frac{3}{4} \times 1\frac{3}{4}$ in., 10 leaves, 8 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Malayalam.

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[1] See Mahābhāṣya, ed. Kielhorn, I, p. 2.

Three Stotras, viz.,

(1) the Durgāṣṭaka (ff. 1—2);
(2) the Hastāmalaka (ff. 2b—3);
(3) the Mantrākṣaramālā (ff. 3b—10b).

It begins:—hariḥ mātar mme madhukaiṭabhaghni mahiṣaprāṇāpahārodyame helānirmmitadhūmralocanavadhe he caṇḍamuṇḍārddini niśśeṣīkṛtaraktabījanidhane nitye nisuṃbhāvahe suṃbhaddhvaṃsini saṃharāśu duritaṃ durgge namas teṃbike । 1 । traiva(r)ṇyānāṃ guṇānāṃ anusaraṇakalākeḷinānāvatārais trailokyās trāṇaśīlāṃ danujakulavanīvahnikīlāsalīlāṃ devīṃ saccinmayīn tāṃ vipulitavinamatsatrivarggāpavarggāṃ durggāṃ devīṃ prapadye śaraṇam aham aśeṣāpadunmūlanāya । 2 ।

The Durgāṣṭaka ends f. 2:—etat santaḥ paṭhantu stavam akhilavipatjjyālatūlānalābhaṃ hṛnmohaddhvāntabhānupratimam amitasaṃkalpakalpadrukalpaṃ daurggaṃ daurggatyaghorātapatuhinakaraprakhyam auho(?)gajendraśreṇīpañcāsyadeśyaṃ suvipulabhayakālāhitārkṣyaprabhāvaṃ । śrīdevyai namaḥ ।

The Hastāmalakam (f. 2b) begins:—hariḥ nimittaṃ manaścakṣurādipravṛttau nirastākhilopādhir ākāśakalpaḥ ravir llokaceṣṭānimittaṃ yathā yas sa nityopalabdhisvarūpoham ātmā । 1 ।

F. 3 ends:—tathā cañcalatvaṃ tathāpīha viṣṇau । iti hastāmalakaḥ ॥ See No. 63 (6) above p. 82.

The Mantrākṣaramālā (f. 3b) begins:—hariḥ kallolollasitāmṛtābdhilaharīmaddhye virājanmaṇidvīpe, etc. See above Nos. 43 (2) and 112 (5).

It ends (f. 10b):—śrīmantrākṣaramālayā girisutāṃ yaḥ pūjayec cetasā sandhyāsu prativāsaraṃ suvihitaṃ[1] tasyāmalasyācirāt cittāṃbhoruhamaṇḍape girisutānṛttaṃ vidhatte sadā vāṇīvaktrasaroruhe jaladhijāgehe jaganmaṃgalā । (Then follow some lines in the Malayalam language).

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[1] The other two MSS. read suniyataṃ.

172.

Whish No. 184.

Size: 7 × 1¼ in., (1) + 30 + (6) leaves, 6 or 7 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Telugu.
Injuries: The MS. is much damaged by insects, some leaves being almost illegible.

A treatise on dreams (*Svapnādhyāya?*), only partly in Sanskrit.

The beginning is not Sanskrit.

It ends:—śaktyā tu dakṣiṇāṃ dadyāt । namasyann iṣṭadevatān । sarvadusvapnajanitaṃ । doṣo na syatvu saṃśayaḥ (read syāt tv asaṃśayaḥ) ॥ 8 ॥ iti dusvapnaśā ** ॥ śrīrāmārppaṇam astū ॥ ॥

173.

Whish No. 188.

Size: 8¼ × 1⅜ in., 20 leaves, 7 lines on a page (5 lines only on the last 3 leaves).
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Malayalam.
Injuries: Slightly damaged, part of last leaf broken off.

The *Caṇḍikāsaptati,* a Stotra in honour of Durgā. Printed in Kāvyamālā IV (1887), p. 1 seqq., and called there *Caṇḍīśataka.* The author is *Bāṇa.* See Aufrecht CC. p. 177.

It begins:—mā bhāṃkṣīr vibhramaṃ bhrūr adhara vidhuratā keyamāsyāsya rāgaṃ pāṇe prāṇy eva nāyaṃ kalayasi kalahaśraddhayā kin triśūlaṃ ity udyatkopaketūn prakṛtim avayavān prāpayanty eva devyā nyasto vo mūrddhni muṣyān marudasuhṛdasūn saṃharann aṃghrir aṃhaḥ । 1 ।

It ends:— . . . kurvatī pārvatī vaḥ ॥ śrīdurggāyai namaḥ caṇḍikāsaptatiḥ ॥

174.

WHISH No. 189.

Size: $7 \times 1\frac{3}{8}$ in., (1) + 13 + (1) leaves, 7 or 8 lines on a page.
Material: Palm leaves.
Date: Early 19th cent.?
Character: Grantha.

Fragment of the *Laḷitāstavaratna*, called *Āryādviśatī* by Mr. Whish.

Beginning and end the same as in the fragment No. 160 (2).

175.

WHISH No. 190.

Size: $13\frac{1}{4} \times 1\frac{3}{4}$ in., (1) + 39 + (3) leaves, 9 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

The *Bhojaprabandha*, a historical romance in prose and verse, (by *Ballāla*. See Aufrecht-Oxford, p. 150 seq.)

It begins:—svasti śrīmahārājasya Bhojasya prabandhaḥ kathyate । ādau dhārārājye Bandhulasaṃjño rājā ciraṃ prajāḥ paryyapālayat । asya ca vṛddhatve Bhoja iti putras samajani । sa yadā pañcavārṣikaḥ tadā pitā ātmani jarāṃ jñātvā mantrimukhyān āhūya anujam Muñjam mahābalam ālocya putrañ ca bālaṃ vīkṣya vicārayām āsa । yady ahaṃ rājyabhāradhāraṇasamarttham sodaram apahāya rājyaṃ putrāya prayacchāmi tadā lokāpavādaḥ । athavā bālam me putraṃ Muñjo rājyalobhād viṣādinā mārayiṣyati । tathā hi । lobhaḥ pratiṣṭhā pāpasya prasūtir llobha eva ca । dveṣakrodhādijanako lobhaḥ pāpasya kāraṇaṃ ॥ 1 ॥ lobhāt kopaḥ prabhavati krodhād (d)rohaḥ pravarttate । droheṇa narakaṃ yāti śāstrajñopi vicakṣaṇaḥ ॥ 2 ॥ mātaraṃ pitaraṃ putraṃ bhrātaraṃ vā suhṛttamaṃ । lobhāviṣṭo naro hanti svāminaṃ vā gurun tathā ॥ 3 ॥ iti vicāryya rājyaṃ Muñjāya

dattavān । tadutsaṃge ātmajam mumoca । tataḥ kālāntare rājani divaṃ gate sati saṃprāptarājyo Muñjaḥ buddhisāgaraṃ vyāpāramudrāyāḥ dūrīkṛtya tatpade anyan dideśa । gurubhyo rājaputraṃ vācayati śrāvayati ca śāstrāṇi । evaṃ sthite jyotiśśāstrapāraṃ gataḥ kaścit brāhmaṇaḥ rājñas sabhām abhyagāt । sa ca rājñe svastīty uktvā tadājñayā upaviṣṭaḥ prāha । rājan lokoyam māṃ sarvajñaṃ vakti । kimapi pṛccha । kaṇṭhasthā yā bhaved vidyā sā prakāśyā sadā budhaiḥ । yā gurau pustake vidyā tayā mūḍhaḥ pra *** (॥ 4 ॥) māteva rakṣati piteva hite niyuṅkte kānteva cābhiramayaty apanīya khedaṃ । kīrttiñ ca dikṣu vitanoti tanoti lakṣmīṃ kiṃ kin na sādhayati kalpalateva vidyā ॥ 5 ॥ tato rājā putrasya Bhojasya buddhyatiśayañ jātakañ ca pṛṣṭavān । tato brāhmaṇa āha । rājan tava putroyam atibuddhimān buddhir eva khalu sarvakāryyasādhinī । tathā hi । ekaṃ hanyān na vā hanyād iṣur mmukto dhanuṣmatā । buddhir buddhimatotsṛṣṭā hanyād rāṣṭraṃ sarājakaṃ ॥ 6 ॥ *etc.*

It is incomplete, the end of the MS. being as follows:—rājā sarvāṃ bhūmiṃ kavidattāṃ matvā udatiṣṭhat । kaviś ca tam abhiprāyaṃ jñātvā punar āha ॥ rājan kanakadhārābhis tvayi sarvatra varṣati । abhāgyacchatrasañchanne mayi nāyānti bindavaḥ ॥ 302 ॥ rājā antaḥpuraṃ gatvā Līlādevīm āha । devi sarvaṃ rājyaṃ kavaye dattaṃ । tasmāt tapovanam mayā saha āgaccha । asminn avasare vidvān nirgataḥ । Buddhisāgareṇa mukhyāmātyena pṛṣṭaḥ । vidvan rājñā kin dattaṃ । sa āha । na kimapi dattaṃ । amātya āha । ****** (leaf broken) ākaṃ paṭha । tataś ślokacatuṣṭayaṃ paṭhati । tatomātyaḥ prāha । sukave tava koṭidravyan dīyate । paran tu rājñā yad dattaṃ tava bhāvi tat punar vikrīyatāṃ । kavis tathā karoti । tato koṭisaṃkhyān datvā kaviṃ preṣayitvā amātyaḥ rājani kaṭam āgatya tiṣṭhati । rājā tam āha । Buddhisāgara rājyam idaṃ sarvaṃ kavaye dattam atas tapovanaṃ gacchāmi । tavāpekṣā asti yadi tarhi mā gaccha । tatomātyaḥ prāha । deva koṭidravyamūlyena rājyam idaṃ vikrītaṃ koṭidravyañ ca viduṣe dattaṃ । ato rājyaṃ bhavadīyaṃ bhuṃkṣva । rājā amātyaṃ sammānitavān । anyadā mṛgayārasena aṭavīm aṭann āta-

pena dūnadehaḥ pipāsayā paryyākulas turaṃgam adhiruhya udakārtthan nikaṭakaṭabhuvam aṭan tad alabdhvā śrāntaḥ kasyacit taror adhastād upāviśat । tatra kācit gopakanyā sukumārī manojñasarvāṃgī dhārānagaraṃ prati takraṃ vikrītukāmā takrabhāṇḍaṃ samudvahantī samāgacchat । āgacchantīn tān dṛṣṭvā rājā pipāsayā etat bhāṇḍasthaṃ peyañ cet pibāmīti buddhyā pṛcchati । taruṇi kiṃ vahasi । sā ca mukhaśriyā taṃ Bhojaṃ viditvā rājño bhāvañ ca jñātvā āha । deva । himakundaśaśiprabhaśaṃkhanibhaṃ paripakvakapitthasugandhi rasaṃ । taruṇīkaranirmmathitaṃ piba he nṛpa sarvarujāpaharaṃ ।

176.

Whish No. 191.

Size: $11\frac{5}{8} \times 2\frac{1}{8}$ in., 4 + 226 + (3) leaves, from 14 to 16 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The Vyaya year immediately preceding 1831 is A. D. 1826—27. The MS. may have been written in that year, or in A. D. 1766—67.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha.

The *Taittirīya-Saṃhitā,* in 7 Kāṇḍas, the Saṃhitā-Pāṭha, complete, unaccented. The first three leaves contain a table of contents indicating the commencement of the Praśnas and Kāṇḍas.

It begins:—śuklāṃbaradharaṃ viṣṇuṁ śaśivarṇañ caturbhujaṃ । prasannavadanan dhyāyet sarvavighnopaśāntaye । śrīgurubhyo namaḥ ॥ śrīrāmacandrāya namaḥ ॥ oṁ iṣe tvorjje tvā vāyava sthopāyava stha, *etc.*

Kāṇḍa I ff. 1—32, Kāṇḍa II ff. 33—68, Kāṇḍa III ff. 69—88, Kāṇḍa IV ff. 89—116, Kāṇḍa V ff. 117—155, Kāṇḍa VI ff. 156—193, Kāṇḍa VII ff. 194—226.

It ends:—yonis samudro bandhuḥ ॥ vyāttam avahad dvādaśa ca ॥ gāvo gāvas siṣāsanti .... catuḥpañcāśat ॥ gāvo yonis samudro bandhuḥ । hariḥ om śubham astu śrīgurubhyo namaḥ śrīrāmāya namaḥ ॥ kṛṣṇārpaṇam astu ॥

saṃvatsare vyaye bhānau kannyārāśīm upeyuṣi । ayane dakṣiṇe pakṣe site vāre bṛhaspateḥ । anūrādhābhidhe tāre caturtthītithisaṃyute । Rāmakṛṣṇasya putreṇa rāmabhaktena dhīmatā । Raghunāthena viduṣā likhitaṃ vedapustakaṃ । abaddhaṃ vā, *etc.* . . . kṣantum arhanti santaḥ ॥

177.

Whish No. 192.

Size: 12¼ × 2 in., 2 + 302 + (2) leaves, 9 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

The *Taittirīya-Brāhmaṇa,* in 3 Aṣṭakas, ending with III, 9. The first two leaves contain a table of contents indicating the commencement of Aṣṭakas and Praśnas.

It begins:—brahma san dhattan tan me jinvataṃ । *etc.*

The 1rst Aṣṭaka ends (f. 88b):—varuṇasya yad aśvibhyāṃ yat triṣu tasmād udvatīs saptatriṃśat ॥ varuṇasya prati tiṣṭhati ॥ hariḥ om *etc.*

The 2nd Aṣṭaka ends (f. 185b):—pīvonnāṃ yūyaṃ pāta svastibhis sadā naḥ ॥ hariḥ om, *etc.*

The 3rd Aṣṭaka ends (f. 302):—prajāpatir aśvamedhañ juhvati ॥ hariḥ om । *etc.*

178.

Whish No. 193.

Size: 12¼ × 2 in., 1 + 130 + (1) leaves, 9 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha, the same hand as No. 177.

The *Taittirīya-Āraṇyaka* and the *Āraṇya-Kāṭhaka* (i. e. Taittirīya-Brāhmaṇa III, 10—12). The arrangement of the Prapāṭhakas differs from that in Rājendralāla Mitra's edition, and Prapāṭhakas VIII and IX are missing, just as in the Drāviḍa text, described by Burnell, Tanjore p. 8b. See H. Lüders, Vyāsa-Śikṣā, p. 61 note.

	Ff.	1 — 20 =	Prapāṭhaka	I	Taittirīya-Āraṇyaka in Rājendralāla Mitra's Edition (Bibl. Indica).
	„	21 — 28 =	„	II	
	„	29 — 36b =	„	III	
	„	36b — 45 =	„	VI	
	„	46 — 54 =	„	VII	
	„	55 — 69 =	„	X	
	„	70 — 84 =	„	IV	
	„	85 —103 =	„	V	
Kāṭhaka or Āraṇya-Kāṭhaka	„	104 —111 =	Taittirīya-Brāhmaṇa		III, 10
	„	112 —120b =	„	„	III, 11
	„	120b—130 =	„	„	III, 12

It begins:—bhadraṃ karṇebhiś śruṇuyāma devāḥ । *etc.*

The 1rst Prapāṭhaka ends f. 20b, the 2nd P. f. 28b. The 3rd P. ends (f. 36b):—suvarṇaṃ sahasraśīrṣābhyo bharttā harin taraṇir āpyāyasveyuṣṭe ye jyotiṣmatīṃ prayāsāya cittam ekaviṃśatiḥ । cittiś śiṃgīnikośyābhyāṃ ॥ hariḥ om ॥ śrīkṛṣṇārpaṇam astu ॥ vāsudevārpaṇam astu on tat sat ॥

Then follows:—pareyivāṃsaṃ pravato mahīr anu bahubhyaḥ panthām anapaspaśānaṃ । *etc.* which is the 6th Prapāṭhaka in Rājendralāla Mitra's edition. It ends (f. 45):—om utsṛjata ॥ vadhiṣṭha dve ca ॥ 12 ॥ pareyuvāṃsam ajobhāgaś catuścatvāriṃśat । . . . . . apaśyāmā pṛṇīhi dvādaśa dvādaśā । pareyivāṃsam āyātvotās te saptaviṃśatiḥ । pareyuvāṃsam om utsṛjata ॥ hariḥ oṃ । . . . śubham astu ॥

Then follows Prapāṭhaka VII ending f. 54b, and this is followed by P. X, which begins (f. 55):—aṃbhasy apāre bhuvanasya maddhye nākasya pṛṣṭhe mahato mahīyān । *etc.* It ends (f. 69):—mahimānam ity upaniṣat ॥ 64 । aṃbhasi bhūr agnaye bhūr annaṃ bhūr agnaye ca pāhi no . . . . . (f. 69b) tasyaivaṃ viduṣaś catuṣṣaṣṭiḥ ॥ aṃbhasi vṛṣā haṃsas sarvo vai rudra āyātu śraddhāyān tat puruṣa ya pṛthivyaikānnāśītiḥ ॥ aṃbhasīty upaniṣat ॥ śrīkṛṣṇārpaṇam astu । . . . śrīgurubhyo namaḥ ॥

Then follow Prap. IV, ff. 70—84, & Prap. V, ff. 85—103, which ends as follows:—devā vai satraṃ yajñaparur antas tejasaivāsminn ācchṛṇatti svāhā marutbhir ṛtubhya evā-

dhīyantovekṣante pāṃkto yajñas tābhya evainaṃ yajñaṃ rakṣāṃsi jighāṃsanti tat sāmnaḥ payo vācyeva vācan dadhāti tasmād idaṃ śatottarañ caturdaśa | hariḥ om ||

Then follows the Kāṭhaka, i. e. Taittirīya-Brāhmaṇa III, 10—12 (ff. 104—130).

It ends (f. 130):—tubhyaṃ saptapañcāśat | tubhyam om || hariḥ om | śubham astu | idam āraṇakāṭhaka samāptam || hariḥ oṃ || tubhyan tapasā tāvā etā hiraṇyan dadāti sarvā diśas tapa āsīt saptapañcāśat || śrīguru° *etc.*

179.

Whish No. 194.

Size: $14\frac{1}{8} \times 2$ in., $2 + 150 + (1)$ leaves, 10 lines on a page.
Material: Palm leaves.
Date: Entry by Mr. Whish dated 'December 1831'. The MS. may be about 50 or 70 years older.
Character: Grantha.

The *Ūhagāna* or *Saptagāna* of the *Sāmaveda,* Praśnas 12—49, or Books II—VII. The titles of the Books are: Saṃvatsara, Ekāha, Ahīna, Satrāṇi, Prāyaścitta, and Kṣudra. The first Book, called Daśarātra, consisting of Praśnas 1—11, is found in No. 180. The first two leaves contain an Index of Books and Praśnas. On this work, see Th. Benfey, Die Hymnen des Sāmaveda, p. VII; Weber-Berlin I, p. 67; Aufrecht CC. p. 709.

It begins:—āmahīyavaṃ | yo | uccā̊ tājjā̊tām andhasaḥ || vṛ pha ṣā̊ pāvasvā dhā̊rayā | mā cchara ru tvā tā pre i | ca kaḥ mātsarāḥ | vi ro śvā̊ dadhā | na kaḥ ojasā u | *etc.* See Sv. I, 5, 2, 4.

F. 31:—saṃvatsaram samāptaṃ || oṃ | nānadaṃ | sva | pra ṭhū tyasmāi pī pī̊ | *etc.* See Sv. I, 4, 2, 2, 1.

F. 63:—ekāhas samāptaḥ || hariḥ oṃ | śrīgurubhyo namaḥ || hariḥ om || śrautakakṣaṃ | yo | indrā̊yā ma dvā nė sūtā̊ | *etc.* See Sv. I, 2, 2, 2, 4.

F. 94:—ahīnaṃ samāptaṃ || hariḥ oṃ || (F. 94b) gaurīvitaṃ | vipaśaḥ | vi ṭi śo | vō̊ tā ti tathā iṃ | *etc.* See Sv. I, 1, 2, 4, 7.

F. 119b:—satrāṇi samāptāni ॥ hariḥ oṃ ॥ udvat prājāpatyaṃ । yo । punānas soma dhā । pra ro tnaṃ sādhasthāmā । *etc.* See Sv. II, 1, 1, 9.

F. 129:—prāyaścittaṃ samāptaṃ ॥ hariḥ oṃ ॥ śubham astu । akaṇvarathantaraṃ । ā rau bhi tvā śūrā nō nū māḥ । *etc.* See Sv. I, 3, 1, 5, 1.

It ends (f. 150b):—kṣudraṃ samāptaṃ ॥ ūhaṃ samāptaṃ ॥ hariḥ om । *etc.*

180.

Whish No. 195.

Size: $12\frac{1}{2} \times 1\frac{7}{8}$ in., 70 + 74 leaves, 8 or 9 lines on a page.
Material: Palm leaves.
Date: Entry by Mr. Whish dated 'December 1831'. The MS. may be about 50 or 70 years older.
Character: Grantha.

(1)

The *Daśarātra* or first Book of the *Ūhagāna* of the *Sāmaveda*, in 11 Praśnas. See above No. 179 (Whish No. 194).

It begins:—āmahīyavaṃ svayonā—u pha ccā tā i । jātām andhasāḥ । dī chu vā i sāt bhu pre । mi kaḥ yā da dā i । u ro graṃ śarmmā । ma kaḥ hā i śravā 2 । yācā । sa pha nā । ā indrā yā yu jyavā i । vā chu rū ṇā yā pre । makaḥ rūt bhi yāḥ । vakairā vō vā it । pakaḥ rā 2 sravā 2 । vācā । ephanā vā i śvā ni aryya ā । *etc.* See Sv. II, 1, 1, 8.

It ends:—o au ce ho hā i । śva kaḥ ntā u vā । ya ṭī ntyau hō । hiṃ kāmāpre । vā khi mi jo mūhā i । di nu 4 2 nāmā 2 6 । lū ॥ daśarātraḥ ॥ hariḥ om, *etc.*

(2)

The *Rahasya* of the *Sāmaveda*, in 7 Parts. The titles of these 7 Parts are the same as those of the 7 Books of the Ūhagāna. The work is evidently the same as the *Uhyagāna* or *Ūhyagāna*, on which see Benfey, Die Hymnen des Sāmaveda, p. VIII; Weber-Berlin, I, p. 67; Aufrecht CC. p. 709.

It begins:— ā ra bhi tvā̊ śū ra nȯ nma mo vā । rathantaraṃ ॥ sva catvāri । ā ra bhi tvā̊ śū ra nȯ nma mo vā । ākā dugdhāṃ thenava (sec. m.: dugdhā iva dhenava) ī̊(śā)nam asya jagataḥ । su kaḥ vārdṛśāṃ । *etc.* See Sv. I, 3, 1, 5, 1.

F. 11:—tritīyaḥ । daśarātraḥ । hariḥ oṃ ॥ āpṛcchyaṃ saṃkṛṣṭaḥ । dhā ratnaḥ pūrvavad rathantaraṃ ॥

F. 26:—ūhasāmaṃ । 41 । saṃvatsaras samāptaḥ ॥ ātharvaṇaṃ । uhu vā̊ o hā̊ । o aů ca hȯ vā । *etc.*

F. 34:—ekāhas samāptaḥ ॥ ṛtanidhanam ājyadohaṃ ॥ cyokāhaṃ । prakāsunvā̊nāyā, *etc.* See Sv. I, 6, 2, 1, 9.

F. 44b:—ahīnas samāptaḥ ॥ mābhe । yo । rathakhye । saṃkṛṣṭaḥ rathantaraṃ ॥ mā rabhe̊ mamā̊, *etc.*

F. 48b:—satraṃ samāptaṃ ॥ hariḥ oṃ ॥ u ca hu vā̊ ȯ hā̊ । o aů ca hȯ vā । *etc.*

F. 54b:—prāyaścittaṃ samāptaṃ sāmaṃ 19 hariḥ oṃ ॥ o aů hȯ iyajñā̊ yajñā̊, *etc.*

It ends:—iṭ ku iḍā । simāsuvā । adya yo stotriyo rityagatiḥ । di 12 । ut 3 । mānu 4 । jī । 2 ॥ rahasyaṃ samāptam ॥ śrīgurubhyo namaḥ ॥ hariḥ om ॥ śubham astu ।

181.

Sansk. No. 1.

Size: $17\frac{3}{4} \times 1\frac{1}{4}$ in., (1) + 53 leaves, from 5 to 7 lines on a page.
Material: Palm leaves.
Date: 19th cent.?
Character: Grantha.

The *Hastigirimāhātmya* from the *Brahma-Purāṇa,* Adhyāyas 1—15. According to Aufrecht-Oxford p. 30a, it belongs to the *Brahmāṇḍa-Purāṇa.*

It begins:—Bhrugur uvāca । bhagavan muniśārdūla varṇāśramasamāśrayāḥ । ākhyātā bahavo dharmmā bhavatā me sanātanāḥ । utpattiḥ kathitā dhātur viṣṇunābhisaroruhāt । devata * ryyan[1] narāṇāñ ca saṃbhavaḥ kathitas tvayā ।

[1] A piece of the first leaf is broken off, one Akṣara being lost in each line. Read devatānān?

dharmmārtthakāmamokṣāṇāṃ svarūpañ ca yathātathaṃ | dehināṃ karmmabandhaś ca taddhetuś ca suvismṛtaḥ | pradhānapuṃsor ajñeyo svarūpañ ca (sa)mīritaṃ | vidyāvidye ca kathite lokabhedāś ca vismṛtāḥ | puṇyakṣetrāṇi sarvāṇi kathitāni samagrataḥ | nagarāṇi ca puṇyāni viśeṣeṇa mahītale | sāḷagrāmaṃ kurukṣetraṃ tathā badarikāśramaṃ | *etc.*

F. 5:—iti śrībrāhme purāṇe Bhrugu-Nāradasaṃvāde śrīhastigirimāhātmye prathamoddhyāyaḥ ||

F. 19:—iti śrībrāhme purāṇe Bhṛgu-Nāradasaṃvāde śrīhastagirimāhātmye ahaṃkāranirūpaṇe hiraṇyagarbhavibudhasaṃvādo nāma pañcamoddhyāyaḥ ||

F. 23:—iti . . . guṇatrayavibhāgo nāma ṣaṣṭhoddhyāyaḥ ||

F. 25b:—iti . . . bhagavatprādurbhāvo nāma saptamoddhyāyaḥ ||

F. 33:—iti . . . aśvamedhāvabhṛtho nāma navamodhyāyaḥ ||

F. 43:—iti . . . dvijabharadvājasaṃvādo nāma dvādaśoddhyāyaḥ ||

F. 47:—iti . . . apsaroganavipralaṃbho nāma trayodaśoddhyāyaḥ ||

F. 50:—iti . . . mṛkaṇḍugajendrasaṃvādo nāma cadurdaśoddhyāyaḥ ||

F. 52b ends:—yakṣasaṃghaiś ca munibhir gandharvaiś ca niṣevitaṃ | sa praviśya saromaddhye kautūhalasamanvitaḥ | dadarśa paramaprītaś śobhitan nirmmalodakam |

The end of the work is lost. The last leaf does not belong to it.

182.

Sansk. No. 2.

Size: 9 × 1¼ in., (2) + 57 + (2) leaves, generally 6 lines on a page.
Material: Palm leaves.
Date: 18th cent.?
Character: Grantha.

The *Śrīraṅgamāhātmya* from the *Brahmāṇḍa-Purāṇa*, in 10 Adhyāyas. See No. 49 (a) and Ind. Off. VI, p. 1248 (No. 3437).

It begins:—asmatgurubhyo namaḥ । Nāradaḥ । devadeva virūpākṣa śrutaṃ sarvam mayādhunā । trailokyāntargataṃ pratnaṃ tvanmukhāmbhojanissṛtaṃ । tathā puṇyāni tīrtthāni puṇyāny āyatanāni ca । gaṃgādyās saritas sarvā itihāsāś ca śaṃkara । kāveryyās tu prasaṃgena tasyās tīre tvayā purā । prastutaṃ raṃgam ity uktaṃ viṣṇor āyatanam mahat । tasyāhaṃ śrotum icchāmi vistareṇa maheśvara । māhātmyam aghanāśāya puṇyasya ca vivṛddhaye । *etc.*

F. 5b:—iti brahmāṇḍapurāṇe maheśvaranāradasaṃvāde śrīraṃgamāhātmye śrīraṃgakṣetravaibhavan nāma prathamoddhyāyaḥ । śrīraṃganāthāya namaḥ ॥

F. 11b:—iti . . . śrīraṃgamāhātmye brahmasṛṣṭikathanan nāma dvitīyoddhyāyaḥ ॥ hayagrīvāya namaḥ ॥

Adhyāya 3 (śrīraṃgavimānam āvirbhāvan nāma) ends f. 16; Adhy. 4 f. 20b; Adhy. 5 (arccāvatāravigrahasvarūpavaibhavan nāma) f. 25b; Adhy. 6 f. 31; Adhy. 7 (śrīraṃgadivyavimānaṃ Ikṣvākulabdhavaibhavan nāma) f. 38b; Adhy. 8 f. 44b; Adhy. 9 f. 50b.

It ends:—iti brahmāṇḍapurāṇe maheśvaranāradasaṃvāde śrīraṃgamāhātmye daśamoddhyāyaḥ । śrīraṃganāthāya namaḥ । hariḥ om śubhaṃ astu.

183.

Sansk. No. 3.

Size: $16\frac{3}{8} \times 1\frac{1}{4}$ in., (6) + 82 (numbered also as ff. 66 to 148) + (3) leaves, 5 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

The *Viśvaguṇādarśa,* by *Veṅkaṭācāryayajvan,* son of *Raghunāthāryadīkṣita.* See Aufrecht-Oxford p. 150 (No. 319).

It begins:—śrīrājīvākṣavakṣasthalanilayaramā hastavāstavyalolallīlā(bjā)n niṣpatantī madhuramadhujharī nābhipadme murāreḥ । astokaṃ lokamātrā dviyugamukhaśiśor ānaneṣv arpyamāṇaṃ śaṃkhaprānte na divyaṃ paya iti vibudhaiś śaṃkyamānā punātu । kāñcīmaṇḍalamaṇḍanasya makhinaḥ

karṇāṭabhūbhṛtguros tātāryyasya digantakāntayaśaso yaṃ bhāgineyaṃ viduḥ । astokāddhvarakarttur Appayaguror asyaiṣa vidvanmaṇeḥ putra śrī-Raghunāthadīkṣitakaviḥ pūrṇo guṇair edhate । 2 । tatsutas tarkavedāntatantravyākṛticintakaḥ । vyaktaṃ viśvaguṇādarśaṃ vidhatte Ve(ṅ)kaṭāddhvarī । padyaṃ yady api vidyate bahu satāṃ hṛdyaṃ vigadyan na tarka (read tad?) gadyañ ca pratipadyate na vijahat padyaṃ budhā svādyatāṃ । ādhatte hi tayoḥ prayoga ubhayor āmodam mamodayaṃ saṃgaḥ kasya na hi svadeta manaso māddhvīkamṛdvīkayoḥ । viśvāvalokaspṛhayā kadācit vimānam āruhya samānarūpaṃ। Kṛśānuviśvāvasunāmadheyaṃ gandharvayugmaṃ gagane cacāra । 5 । tatra tu । Kṛśānur akṛśāsūyaḥ purobhāgī padaṃ gataḥ । Viśvāvasur abhūd viśvaguṇagrahaṇakautukī । 6 । atha puratas samāpatantam aravindabāndhavam avalokayann avandata ṇanaṃ (?) āgamasāgarapāradṛśvā viśvāvasuḥ । brahmacaryyavratotsargagurave kokasantateḥ । cchāyābiṃbokalolāya cchāndasajyotiṣe namaḥ । 7 ।

It ends:—jayatu nigamavartmanis sapatna (read °tnāñ) jayatu jayāya murārir añjanādrau । jayatu jagati lakṣmaṇāryyapakṣo jayatu vacaś śrutimaulideśikānāṃ । prakāśadoṣapracurepy amuṣmin granthe madīye karuṇānubandhāt । prasādavanto na kṛśānavantu paran tu viśvāvasavantu santaḥ । ślo । 575 । ga । 222 ॥ iti śrīmad-Ātreyānvaya-Raghunāthāryyadīkṣitatanayasya śrīnivāsakṛpātiśayasuviditanayasya Sītāṃbāgarbhasaṃbhavasya śrīmatkāñcīnagaravāstavyasya Veṃkaṭācāryyayajvanaḥ kṛtiṣu viśvaguṇādarśākhyañ caṃbu (*sic*) saṃpūrṇaṃ ॥ hariḥ om ॥

184.

Sansk. No. 4.

Size etc.: $15\frac{1}{2} \times 1\frac{3}{8}$ in., (2) + 176 + (2) leaves, from 6 to 8 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

(1)

The *Madhyārjunamāhātmya* from the *Skanda-Purāṇa* (ff. 1—79) and *Uparibhāga* of the same (ff. 80—145).

It begins:—śrīgaṇeśāya namaḥ । advaitadantam ahirājakṛtopavītam ākhaṇḍalādivibudhair abhivanditāṃghriṃ । āpannakalpatarum ādṛtahastirūpam ānandavarddhanam ahaṃ śivayor nnamāmi । śrīkaṇṭhaṃ varadaṃ vande śrīdharādrumareḍitaṃ । dhārayantaṃ viyannadyā samaṃ mūrddh[a]ni sudhākaraṃ । suprasannamukhāṃbhojaṃ suvarṇacitivigrahaṃ । gaurīsakham anādyan taṃ bhajehaṃ jagadīśvaraṃ । om ṛṣayaḥ । śrutāni puṇyasthānāni tīrtthāni vividhāni ca । *etc.*

F. 4b:—iti skānde purāṇe maddhyārjjunamāhātmye prathamoddhyāyaḥ ॥

Part I (f. 79) ends:—iti śrīskānde purāṇe maddhyārjjunamāhātmye triṃśoddhyāyaḥ ॥ maddhyārjjunamāhātmyaṃ saṃpūrṇaṃ । śrīmaddhyārjjuneśvarāya namaḥ । ājñāgaṇeśvarāya namaḥ । śrīdakṣiṇāmūrttaye namaḥ ॥ hariḥ om avighnam astu.

Part II begins (f. 80):—mahāgaṇapataye namaḥ । śrī-Śaunakaḥ । nadīnadapurāṇajña tīrtthavaibhavakovida । śrutaṃ śaivarahasyam me tvattas sāṃgam mahāmate । gamanāgamanañ caiva maddhyārjjunapateḥ prabhoḥ । vṛṣṇivaryasya māhātmyaṃ tatrāgamanakāraṇaṃ । mayā śrutaṃ vistareṇa Sūta tatvaviśārada । śrotum icchāmi māhātmyaṃ tīrtthānāñ ca viśeṣataḥ । kāni tīrtthāni tatkṣetre śubhe maddhyārjjune pure । kārtsnyena brūhi dayayā tīrtthadevādikāny api । *etc.*

F. 83:—iti śrīskāndapurāṇe uparibhāge tīrtthavaibhavakhaṇḍe Sūtaśaunakasaṃvāde kāruṇyāmṛtatīrtthapraśaṃsanaṃ nāma dvātriṃśoddhyāyaḥ ॥

It ends (f. 145b):—iti śrīskāndapurāṇe Sūtaśaunakasaṃvāde uparibhāge kṣetravaibhavakhaṇḍe śrīmanmaddhyārjjunamāhātmye kalyāṇatīrtthaśikharātrivaibhavanirūpaṇan nāma dvipañcāśoddhyāyaḥ ॥ śrīmahāmaṃgalamūrttaye namaḥ । śrībṛhatkūcāṃbānāyakīsametaśrīmahāliṃgamahāmūrttaye namaḥ ॥

(2)

The *Madhyārjunamāhātmya* from the *Brahmakaivarta-Purāṇa* (ff. 146—160).

It begins (f. 146 = 1):—śrīmahāgaṇapataye namaḥ । Nārado munivaryas tu kadācit caturānanaṃ । pādamūlam upāśritya vavande pitaraṃ svakaṃ । sabhāyām mānito bhūtvā brahmaṇā patmayoninā । upaviśyāsane divye sarvadevais supūjitaḥ । dṛṣṭvā munir brahmasabhāṃ mūrttāmūrttajanai(r) vṛtāṃ । *etc.*

F. 149 (= 4):—iti śrībrahmakaivarttapurāṇe rahasye śivavaibhavakhaṇḍe brahmanāradasaṃvāde maddhyārjjunamāhātmye prathamoddhyāyaḥ ॥

It ends (f. 160b = 15b):—iti śrībrahmakaivarttapurāṇarahasye śivavaibhavakhaṇḍe brahmanāradasaṃvāde śrīmanmaddhyārjjunamāhātmye ṣaṣṭhoddhyāyaḥ ॥

(3)

The *Madhyārjunamāhātmya* from the *Liṅga-Purāṇa* (ff. 161—176).

It begins (161 = 16):—śrīmahāgaṇapataye namaḥ । naimiśe nimiṣakṣetre Śaunakādyā maharṣayaḥ । dvādaśābdakratuvaraṃ cakruḥ kailāsahetave । tadāyāto mahāpūjyaḥ Sūtaḥ paurāṇikottamaḥ । śivasaṃkīrttanaṃ kurvan tripundrāṃkitadehavān । *etc.*

F. 164 (= 19):—iti śrīmalliṃgapurāṇe maddhyārjjunamāhātmye maddhyamakhaṇḍe Sūtaśaunakasaṃvāde prathamoddhyāyaḥ ॥

It ends (f. 176b = 31b):—iti śrīmalliṃgapurāṇe nāgaramaddhyamakhaṇḍe Sūtaśaunakasaṃvāde śrīmanmaddhyārjjuneśvaramāhātmye pañcamoddhyāyaḥ ॥ śrībṛhatkūcāṃbāsametaśrīmahāliṃgamahāmūrttaye namaḥ ॥ hariḥ । om ।

185.

SANSK. No. 5.

Size etc.: $15\frac{1}{2} \times 1\frac{1}{4}$ in., 219 + (2) leaves [ff. 16, 82, 214 are missing, 106, 108, 124 occur twice, 104, 107, 109, 198, 211, 212 & 213 are misplaced], 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha. The MS. is written by two different hands. It looks as if original lacunas had been supplied by a more recent hand. The end is missing.

The *Pañcanadamāhātmya* from the *Tīrthapraśaṃsā* of the *Brahmakaivarta-Purāṇa*, incomplete and very incorrect.

It begins:—śuklāṃbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujaṃ prasannavadanaṃ ddhyāyet sarvavighnopaśāntaye | yā kundendutuṣārahāradhavaḷa (read °ḷā) yā śubhravastrāvṛta (read °tā) yā vīṇa(read °ṇā)varadaṇḍamaṇḍitakarā yā śvetapadmāsanā | yā brahma(read °hmā)cyutaśaṃkaraprabhṛtibhi(r) devī sadā pūjita sa (read °tā sā) māṃ patu (read pātu) sarasvatī bhagavatī nigyeṣajāḍyāpaḥ (read niśśeṣajāḍyāpahā)[1] | doskayukta (read dorbhir yuktā) caturbhi sphaṭikamaṇimayīm akṣamālān dadhānā hastenaikena patmaṃ sitam api ca śukaṃ pustakañ cāpareṇa bhāsakundenduśaṃkhasphaṭikamaṇinibhā bhāsamānā samānāṃ (read °aṃ) sā me vāgdevateyan nivasatu vadane sarvadā suprasanna (read °nnā ||) vande maheśvaran devaṃ vighneśaṃ ṣaṇmukhaṃ gurum | gaṇeśān nandimukhyaś (read °khyāṃś) ca śivabhaktamahāmunīn | namo dharmmāya mahate namaḥ | kṛṣṇāya vedhase brāhmaṇebhyo namaskṛtya dharmmān vakṣyāma(ḥ) śāśvatan (read °tān) śrīgurubhyo namaḥ | Devavarmmābhidho rājā sūryavaṃśasamutbhavaḥ | sumutuṃ (read Sumantum) paripapraccha śivabhakta[ka]dvijottamāḥ (read °maṃ) | uktaṃ samastaṃ bhavatā Sumanto tīrtthavaibhavaṃ | kāveryā mahimā proktā (read °kto) vṛddhadṛśasya vaibhavam mādhurakṣetramahārtthaṃ (read māthurakṣetramāhātmyaṃ?) vistareṇa tvayoditam | idānīṃ śrotum icchāmi śrīmatpañcanadasya vai | māhātmyaṃ kayutāṃ vidvān (read kathyatāṃ vidvan) kautūhalaparasya me | *etc.*

F. 6:—iti śrīmatbrahmakaivarttakāvye mahāpurāṇe tīrtthapraśaṃsāyāṃ pañcanadamāhātmye prathamoddhyāyaḥ ||

F. 54:—iti . . . . . navamoddhyāyaḥ ||

F. 99b:—iti . . . . . dvāviṃśoddhyāyaḥ ||

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[1] See the beginning of Nr. 187 in the 'Katalog der Sanskrit-Handschriften der Universitäts-Bibliothek zu Leipzig' von Theodor Aufrecht (Leipzig 1901).

F. 164:—iti . . . . . pañcatriṃśoddhyāyaḥ ॥

F. 187:—iti . . . . . tricatvāriṃśoddhyāyaḥ ॥

F. 212b:—iti śrībrahmakaivarttākhye[1] mahāpurāṇe tīrtthapraśaṃsāyāṃ pañcanadamāhātmye aṣṭācatvāriṃśoddhyāyaḥ.

186.

Sansk. No. 6.

Size etc.: $16\frac{1}{8} \times 1\frac{1}{2}$ in., (1) + 149 + (1) leaves, 7 or 8 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

The *Tulākāverīmāhātmya* from the *Āgneya-Purāṇa*, in 31 chapters.

Another copy in No. 51 (= Whish No. 52).

It begins:—śuklāṃbaradharaṃ viṣṇuṃ śaśivarṇañ caturbhujaṃ । prasannavadanan dhyāyet sarvavighnopaśāntaye । Dharmmavarmmātha rājarṣir nniculāpuravallabhaḥ । bhūyaḥ papraccha tan natvā Dālbhyaṃ bhāgavatottamaṃ । bhagavan prāṇinas sarve kenopāyena saṃpadaḥ । bhavanti putrān saṃprāpya sukhinaś cirajīvinaḥ । kathaṃ syāt pāpanirhāra śrīśe (read śrīś ca?) bhaktiḥ kathaṃ bhavet । kena dharmmeṇa santuṣṭo bhagavān bhūtabhāvanaḥ । prasīdati manuṣyāṇāṃ bhuktimuktiphalapradaḥ । viśeṣapāpabhūyiṣṭhe durācāre kalau yuge । pāpanāśo bhavet brahman mahāpātakinopi vā । etat sarvam aśeṣeṇa tava śiṣyasya me vada । iti rājñānusaṃpṛṣṭo bhagavān bhagavatpriyaḥ । babhāṣe Dharmmavarmmāṇaṃ dharmmiṣṭhaṃ brāhmaṇottamaḥ । Dālbhyaḥ । sādhu pṛṣṭam mahārāja bhagavatbhaktivarddhana । yat te manogataṃ śrotuṃ divyāṃ viṣṇukathāṃ śubhāṃ । tasmāt te varṇayiṣyāmi sarvaṃ tatvaṃ yathāmati । asminn artthe purā pṛṣṭo Hariścandreṇa Kuṃbhajaḥ । kurukṣetre munīndrāṇām agrato yad avarṇayat । tat tehaṃ saṃpravakṣyāmi śruṇuṣvāvahitodhunā । *etc.*

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye prathamoddhyāyaḥ ॥

[1] This is exceptional. The colophons at the end of almost all the chapters have śrīmatbrahmakaivarttakāvye.

It ends:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye ekatṛṃśoddhyāyaḥ ॥ evam etat purāvṛttam ākhyānaṃ bhadram astu vaḥ । pravyāharata visrabdhāḥ balaṃ viṣṇoḥ pravarddhatāṃ । kāverī varddhatāṃ kāle kāle varṣatu vāsavaḥ । śrīraṃganātho jayatu śrīraṃgaśrīś ca varddhatāṃ । lābhas teṣāñ jayas teṣāṃ kṛtas teṣāṃ parābhavaḥ । teṣāṃ indīvara śyāmo hṛdaye supratiṣṭhitaḥ ॥ hariḥ om ॥

187.

Sansk. No. 7.

Size etc.: 16 × 1¼ in., (1) + 187 + (1) leaves, 6 or 7 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

The *Kauñjarāśanakṣetramāhātmya* from the *Śatarudriyakoṭisaṃhitā (Vaidikadharmakhaṇḍa)* of the *Śiva-Purāṇa.* Incomplete.

It begins:—śuklāṃbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujaṃ prasannavadanaṃ dhyāyet sarvavighnopaśāntaye । gurave sarvalokānāṃ bhiṣaje bhavarogiṇāṃ । nidhaye sarvavidyānāṃ śrīdakṣiṇāmūrttaye namaḥ ॥ śrīgurubhyo namaḥ । kṛtvā sāṃvatsaraṃ dīkṣāniyamaṃ Maithilo mahān । śuddhavrātyaḥ śuddhamanā niviṣṭo rauravebhavat । tatra bhāgīrathītīre sarvadevasamāśraye sannidhau viśvanāthasya cittaśuddhividhāyake kevalaṃ cittaśudhyarttham ṛtvikbhiḥ pariveṣṭitaḥ santyajya sarvakāryāṇi rājyakāryāṇi mantriṣu । nikṣipya khalu medhāvī svasya meddhyatvasiddhaye । netrakṛṣṇavināśāya tvagasthyaikatvasiddhaye । ativrāttya[ḥ]s sapadnīkaḥ babhūva kila dīkṣitaḥ sanāntarika (read satrāntarita?)kāleṣu Maithilas taṃ mahāmuniṃ teṣān dvijānāṃ purataḥ śrutidharmmān aśeṣataḥ smārttān paurāṇikāṃś cāpi paripapraccha tatra vai vaidikāḥ kepi vā dharmmā ye vā paurāṇikāḥ punaḥ anuṣṭhitais tu tair ddharmmaiḥ phalaṃ kim iti tatvavit punaś ca paripapraccha śṛṇvatsu nikhileṣv ayaṃ pṛṣṭas tena tathāddhvaryyur Mmaithilo dharmmavittamaḥ provāca śṛṇu rājendra vakṣyāmy etāni te dvijaḥ । caturbhiś ca caturbhis ca dvābhyāṃ pañcabhir eva ca ।

kriyate yas sa dharmma syād atonyo nāmadhārakaḥ । iti Kārṣṇājiniḥ prāha sa śrīmān brahmavittamaḥ । *etc.*

F. 3 b:—śrīty ādimahāpurāṇe śrīśaive śatakoṭirudras[s]aṃhitāyāṃ kuñjarāśadivyakṣetramāhātmye prathamodhyāyaḥ ॥

F. 7:—ity ādimahāpurāṇe śrīśaive śatarudryakoṭisaṃhitāyāṃ kuñjarāśanadivyakṣetramāhātmye dvitīyyoddhyāyaḥ॥

F. 18:—ity ādi° śrīśaive śatarudrīyakoṭisaṃhitāyāṃ kauñjarāśanakṣetramāhātmye pañcamoddhyāyaḥ ॥

F. 45:—ity ādimahāpurāṇe śrīśaive śatarudriyakoṭisaṃhitāyāṃ vaidikadharmmakhaṇḍe śrīkauñjarāśanadivyakṣetramāhātmye caturddaśoddhyāyaḥ ॥

F. 78:—ity ādi° śrīśaive śata° vaidikadharmmanirūpaṇakhaṇḍe śrīkauñjarāśanadivyakṣetramāhātmye aṣṭāviṃśoddhyāyaḥ ॥

F. 113:—ity ādi° śrīśaive śata° vaidikadharmmanirūpaṇakhaṇḍe śrīkauñjarāśanadivyakṣetramāhātmye ekacatvāriṃśoddhyāyaḥ ॥

F. 164 b:—ity ādi° śrī° śata° vaidika° śrīkau° aṣṭapañcāśoddhyāyaḥ ॥

In the colophons at the end of the following Adhyāyas the number of the Adhyāya is not mentioned, e. g. f. 169 b:—ity ādimahāpurāṇe śrīśaive śatarudrīyakoṭisaṃhitāyāṃ śrīkauñjarāśanadivyakṣetramāhātmye (then a blank space) । So also ff. 176 and 184.

It breaks off (f. 187 b) with the words:—indrānandañ ca paramaṃ dhiṣaṇasya tataḥ paraṃ । ānandam atbhutaṃ prāpya copamārahitaṃ paraṃ । tataḥ prajāpater ddivyam ānandaṃ yogidurllabhaṃ । saṃprāpya kṣaṇamātreṇa taṇḍulānāṃ dharādhipaḥ ॥

188.

Sansk. No. 8.

Size etc.: $10\frac{1}{8} \times 1\frac{1}{4}$ in., 51 + 4 leaves, 5 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

The *Kapālīśasthalamāhātmya* from the *Utkṛṣṭaśivakṣetraprakaraṇa* of the *Śaivakoṭirudrasaṃhitā* (i. e. *Koṭirudrasaṃhitā* of the *Śiva-Purāṇa?*), in 10 Adhyāyas. Followed by

the 27th Adhyāya of the *Mayūrapurīmāhātmya* from the *Kṣetrakāṇḍa* of the *Skanda-Purāṇa*.

It begins:—kalyāṇaṃ kurutāṃ kaścit karuṇāvaruṇālayaḥ । mayūranagarādhīśo mama nṛttavināyakaḥ । śrīmahāgaṇapataye namaḥ । śrīgaṃdhabaṃdhure sarvapuṣpārāmātiśobhite । caṃpakairaṇḍacāṃvedhaiḥ phanasaiḥ pāṭalair api । vakulair vaṃjulair devapunnāgais saralair api । dhavaiḥ kuṃdaiś ca maṃdārai(s) tathā cāmalakādibhiḥ । kṛtamālai(r) nnaktamālair nnālikerādibhis tathā । rasālais tantriṇibhiś ca ciribilvair viśeṣataḥ । viṭapollikhitākāśair viśramamekha(read °megha)maṇḍalaiḥ । pacelimaphalānammrapakvapuṣpopaśobhitaiḥ । atiśyāmalapatrālimattayā meghamaṇḍalaiḥ । purā samudrapānena jalābhāvatayā punaḥ tatratyam īśvaraṃ kiñcin munīnāṃ kuṃbhasaṃbhavam । yācituṃ tvarayā ramyaphalapallavapāṇibhiḥ । phalabhārānatai ramyair āgatyāvasthitair iva । *etc.*

F. 3:—ānandasthalamāhātmyānny akhilāni śrutāni hi । kapālīśasya māhātmyaṃ sarvāgamavivarṇitaṃ । śrotuṃ sannahya tiṣṭhanti śrutayosmākam ādarāt । brahman tad adya karuṇājaladhenugṛhāṇa naḥ । Agastyaḥ । atha vakṣyāmy ahaṃ puṇyaṃ rahasyataram adbhutam । kāpālīśasya māhātmyaṃ vividhāgamavarṇitaṃ । sāvadhānāḥ praśṛṇvantu naimiśāraṇyavāsinaḥ । *etc.*

F. 5b:—iti śrīśaivakoṭirudrasaṃhitāyāṃ utkṛṣṭaśivakṣetraprakaraṇe kapālīśasthalamāhātmye prathamodhyāyaḥ ॥

F. 6b:—śrīśaiva° utkṛ° kapālīśasthalamāhātmye dvitīyodhyāyaḥ ॥

Adhyāya 3 ends f. 15, A. 4 f. 27, A. 5 f. 30b, A. 6 f. 36, A. 7 f. 40b, A. 8 f. 42, A. 9 f. 47b, A. 10 f. 51b.

F. 51b:—iti śrīśaivakoṭirudrasaṃhitāyāṃ utkṛṣṭaśivakṣetraprakaraṇe kapālīśasthalamāhātmye daśamodhyāyaḥ ॥ ॥ śrīr astu ॥ sarvaṃ purāṇaṃ saṃpūrṇaṃ ॥ ॥ sarvalokaikanāthāya padmanetrāya viṣṇave । nīlāṃbhonibhaśyāmavigrahāya namo namaḥ ॥ purā nārāyaṇo devo māyayā mohayan ramāṃ । aṃtardhānagato viṣṇu(r) viśvavyāpī jagadguruḥ । aṃtardhānagataṃ devaṃ vicinvaṃtī vibhuṃ ramā । cacāra pṛthivīṃ sarvāṃ nāpaśyat pu(here begins f. 1)ruṣaṃ paraṃ । kāśīṃ gaṃgāṃ prayāgaṃ ca kurukṣetran tu puṣkaraṃ । *etc.*

F. 4b:—iti skā[m]ndapurāṇe Agastyadilīpasaṃvāde kṣetrakāṇḍe mayūrapurīmāhātmye varṇanaṃ nāma saptaviṃśodhyāyaḥ ॥

189.

Sansk. No. 9.

Size etc.: $16\frac{1}{4} \times 1\frac{1}{4}$ in., (1) + 45 leaves, from 5 to 7 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

The *Kumbhaghoṇamāhātmya* from the *Bhaviṣyat-Purāṇa* (Madhyamakhaṇḍa), Adhyāyas 97 to 106.

It begins:—etat kalyāṇarājīva naḷiṇīmaddhyamandire । kuṃbhaghoṇe śayānasya śārṅgapāṇeḥ praśāsanaṃ । śrī-Nāradaḥ । bhagavan patmasaṃbhūta parāvaravidāṃ vara । parāvarajagatsṛṣṭisthitisaṃhārakāraṇa । varṇitaṃ bhavatā samyak puṇyakṣetrakadaṃbakaṃ । jaṃbūdvīpaviśeṣeṇa varṣe bhāratasaṃjñake । śuśrūṣus tasya māhātmyaṃ kṣetrasya harimedhasaḥ । tatvam ācakṣva bhagavan vistareṇa pitāmaha । iti pṛṣṭo mahātejā viśvasṛg viśvagrāhaṇaḥ । uvāca Nāradāyaiva kṣetramāhātmyam uttamaṃ । brahmā । śruṇu Nārada bhadraṃ te sāvadhānena cetasā । kuṃbhaghoṇasya māhātmyaṃ sarvalokeṣu pūjitaṃ । *etc.*

F. 5:—iti bhaviṣyatpurāṇe kuṃbhaghoṇamāhātmye saptanavatitamoddhyāyaḥ ॥

F. 17:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe brahmanāradasaṃvāde kuṃbhaghoṇamāhātmye śatatamoddhyāyaḥ ॥

It ends:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe brahmanāradasaṃvāde kuṃbhaghoṇamāhātmye ṣaṭśatatamoddhyāyaḥ ॥ kuṃbhaghoṇamāhātmyaṃ saṃpūrṇaṃ ॥ om । śrī-śārṅgapāṇisvāmine namaḥ ॥

190.

Sansk. No. 10.

Size etc.: $16 \times 1\frac{1}{4}$ in., (1) + 61 leaves, generally 7 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.?
Character: Grantha.

The *Samaṣṭikānanamāhātmya*, or *Samaṣṭikāntāramāhātmya*, from the *Brahmāṇḍa-Purāṇa*, Uttarakhaṇḍa, Adhyāyas 1—17, incomplete.

It begins:—śivāya namaḥ । vande maheśvaran devaṃ vighneśaṃ ṣaṇmukhaṃ guruṃ gaṇeśān nandimukhyāns ca śivabhaktān mahāmunīn । kadācin naimiśāraṇyamunayas saṃśitavratāḥ । satrayāgaṃ prakurvāṇāś śaivāgamaviśāradāḥ । dṛṣṭvā Sūtaṃ[m] mahātmānaṃ papracchur amitaujasaḥ । śambhoḥ kathāpāto netrā **** pajāyate । punar brūhi maheśasya kathāṃ pāpapraṇāśinīṃ । satkathāśravaṇenaiva cittavairāgyam uttamaṃ । divyajñānañ ca sumahat jāyate pāramaiśvaraṃ । iti pṛṣṭas Sūtayogī karuṇārasaśevadhiḥ । Vyāsaṃ sarvajñam atulaṃ ddhyātvā svāntasaroruhā । yūya(n) dhanyatamā loke maheśāśrayasatkathāṃ । śrotukāmāś ca sa(ṃ)jātāḥ vakṣyāmi śruṇutādarāt । rahasyam asti nikhileṣv āgameṣu ca sarvaśaḥ । śrīmatkaṃpahareśānakṣetramāhātmyam uttamaṃ । śruṇvatāṃ sarvapāpaghnaṃ bhuktimuktiphalapradaṃ । sarvasaumyadaṃ sadyaḥ caturvargaphalapradaṃ । brahmaviṣṇumahe(n)drādyaiḥ sevitaṃ sarvasiddhaye । purāgastyena saṃproktaṃ ṛṣīṇāṃ bhāvitātmanāṃ । vakṣye purātanaṃ puṇyaṃ śrīmattribhuvanābhidhaṃ । darśanāt sarvapāpaghnaṃ kṣetraṃ kṣetreṣv anuttamaṃ । tathāpi tasya māhātmyaṃ brahmāṇḍe bahudhā śrutaṃ । tad adya vakṣye yuṣmākaṃ lokānāñ ca hitāya ca । *etc.*

F. 3b:—iti brahmāṇḍapurāṇe brahmanāradasaṃvāde samaṣṭikānanamāhātmye uttarakhaṇḍe prathamoddhyāyaḥ ॥

F. 8:— iti śrīmatbrahmāṇḍapurāṇe samaṣṭikāntāramāhātmye dvitīyoddhyāyaḥ ॥

F. 30b:—iti śrībra° samaṣṭikānanamā° navamoddhyāyaḥ ॥

F. 56:—iti bra° samaṣṭikāntāramā° ṣoḍaśoddhyāyaḥ ॥

It breaks off (f. 61b) with the words:—laukikair vaidikaiś cāpi kṛtvā stotraśataiś śivaṃ । prārttha(yā)m āsa deveśaṃ harṣagatga(da)yā girā । svāmin mannātha sarvajña śrīmatkaṃpahareti ca । sarve lokāś ca gṛṇhīyur nnāmadheyan tavā-(d)bhutaṃ । evaṃ saṃprārtthito devaḥ tathāstv iti tirodadhe । tirohite tadā deve rājā harṣasamanvitaḥ ।

APPENDIX

BY

F. W. THOMAS.

191.

Whish No. 44.

Size: $14\frac{3}{4} \times 1\frac{1}{2}$ in.; 66 leaves + 2 containing index and title in English + covers, 6—rarely 7—lines on a page.
Material: Palm leaves.
Date: Probably 17th cent.
Character: Grantha, legible and fairly correct.

The *Aitareya-Āraṇyaka* in close agreement with the text printed in Bibliotheca Indica. At the end of II. 2. 3 we have the error *tad vai Viśvāmitraṃ* for *tad vaiśvāmitraṃ:* at the beginning of II. 5. 4 and II. 6. 1 respectively the words *apakrāmantu garbhiṇyaḥ* and *yathāsthānan tu garbhiṇyaḥ* are omitted. A peculiarity of the MS. is that the colophons read *āraṇaḥ* for *āraṇyakaḥ.*

The label reads 'Ṛig-Vēdah; Āraṇyam. Vol. 4.', and inside Whish has written 'The Āraṇyam of the Rig-Vēdah' and opposite 'N. B. The 2nd Āraṇyakam is called the Bāhwṛicha-Brāhmanōpanishat; and the 3rd Āraṇyakam is called the Samhitōpanishat'.

192.

Whish No. 47.

Size: $11\frac{3}{4} \times 2$ in.; 2 leaves (with 2 covers). 7—10 lines on a page.
Material: Palm leaves.
Date: Perhaps 19th cent.
Character: Square Grantha, clearly written.

The *Kaivalyopaniṣad.*

At the end the MS. reads *phalam* (not *padam*) *aśnute* with the best editions, and proceeds:—ity āha bhagavān brahmā । om । bhadraṃ dadhātu । om । śāntiḥ triḥ । kaivalyopaniṣat samaptā । hariḥ om ।

Then a note in the handwriting of Whish: 'Here ends the Kaivalyopanishad C. M. Whish Calcutta 1825'.

On the front cover we also read outside (in Malayalam character) *Kaivalyopanishat* with a few other faint marks in the same character, and inside: 'These few sheets contain the Kaivalyōpanizat Grantham character. C. M. Whish Calcutta'.

193.

Whish No. 167.

Size: $13\frac{3}{4} \times 1\frac{3}{4}$ in., 21 leaves + 2 blank + wooden covers, 8 lines on a page.
Material: Palm leaves.
Date: Probably 19th cent.
Character: Square Grantha.

The *Brahmasūtracandrikā*, a concise Commentary by an unnamed author on the *Vedāntasūtras*.

It begins:—

śrī-Lokānandanāthagurucaraṇāravindābhyā(ṃ) namaḥ । avighnam astu ।

praṇamya paramātmānaṃ saccidānandavigrahaṃ । kurveham atisaṃkṣepāt brahmasūtrasya candrikāṃ ॥ athāto brahmajajñāsā (*sic*) । atha nityānityavastuvivekaihikāmuṣmikaphalabhogavirāgaśamadamādisaṃpan mumukṣātmakasādhanacatuṣṭayasaṃpatyanantaraṃ ।

It ends:—

iti vai prajāpatir ddevān asṛtā asṛtaśramitamanuṣyāt iti pitṛn trir apavītram iti grahān. The last sūtra cited is I. III. 27 (20b, l. 4), but the commentary seems to touch also on the subject of 28.

The name of the work and the words 'first part only' are written faintly, in Whish's hand, on the outside. A slip in Burmese reads 'Commentary on the nine parts of Metaphysics'.

Whether the work is identical with any of the other *candrikās* mentioned in several places by Aufrecht CC. s. v. Brahmasūtra, it is impossible without fuller descriptions of these to say.

194.

Sansk. No. 11.

Size: 12 × 2¼ in.; 40 leaves + 2 blank + covers, 10 lines on a page.

Material: Palm leaves.

Date: Probably 19th cent.

Character: Square Grantha, clearly written.

The *Vāsudevamananaprakaraṇa* in 12 *varṇakas*, ending respectively foll. 4a, 5b, 7a, 11b, 18b, 25a, 29a, 32b, 33b, 36a, 38a, 40b, generally with namaskāra to Mīnākṣi and Sundareśvara. At the end of the seventh we read also *śrī-Kṣemānandanāthaparamagurave namaḥ,* mentioning the author's guru.

According to Burnell, Tanjore, p. 92b the work is at least two hundred years old, as an ancient Tamil version is known. But the present MS. exhibits not the original, but a shorter compendium, the date of which is not known, probably identical with some of those cited by Aufrecht CC., p. 428b, s. v. Mananagrantha. Of this an edition in Telugu character was printed in 1884 at the Śāradānilaya press. With this edition the MS. agrees as far as the end of varṇaka 7, after which the former presents a much longer and widely differing text. The opening stanza, also, is different, the MS. reading:—

yovatīryyeha ācāryyarūpeṇa yatināṃ mude । śrīmannārāyaṇaṃ vande taṃ hariṃ karuṇānidhiṃ ॥ mananākhyaṃ prakaraṇaṃ vāsudevayatīśvaraiḥ । racitaṃ vistareṇādya saṃgraheṇa prakāśyate ॥ bālānāṃ upakārāya mamāpi jñānasiddhaye । tatra śrībālagopālakṛṣṇas sannihito bhavet ॥

It ends:—

iti jñātvā tat-tvaṃ-padādivākyajñānena parokṣajñānānubhavenāparokṣasākṣātkārañ ca yonubhavati sa caṇḍālo vā brāhmaṇo vāsmākaṃ gurur evety ācāryyavacanena vijñātatatvopi vidiṣāsanyāsino mahāsanyāsinaś ca varīyān paramahaṃso bhūtvā madahā(read dehā)vasāne paripūrṇabrahmasvarūpo bhavati ।

iti manane dvādaśavarṇakaṃ samāptaṃ । śrīmīnākṣisundareśvarābhyān namaḥ । śrīgurucaraṇāravindābhyān namaḥ ।

The divergence of the MS. and the edition in the last five varṇakas, combined with the peculiarity in the seventh colophon of the MS., suggests that either the edition supplies the full text and not the saṃgraha or we have two different, possibly independent, summaries.

On the outside in European hand 'Mananaprakaraṇam'.

195.

Whish No. 187 a.

Size: $17\frac{1}{4} \times 1\frac{1}{4}$ in.; 19 leaves, generally 8—9 lines on a page. The cover and label are shared with No. 203, *q. v.*

Material: Palm leaves.

Date: Probably 18th rather than 17th cent.

Character: Grantha.

Injuries: The ends of the first 2 and the last 3 leaves somewhat broken away.

The *Virāṭa-Parvan* of the *Mahābhārata* as far as XII. 7. Adhyāya I ends on f. 2b, II on f. 3b, III on f. 5b, IV on f. 7a, V on f. 9b, VI on f. 10b, VII on f. 12b, VIII on f. 15b, IX on f. 17a, X on f. 18a, XI on f. 19a. —The text agrees in general with the Grantha edition published at Śarabhojirājapura (Tanjore), but presents not a few small divergencies, such as the omission of III 51—2, IV 8. 33., and the addition of two ślokas after IV. 21 and a halfśloka after 55a. To the commencement we find prefixed the verses:—

⁂ baradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujaṃ | prasannavadanan dhyāyet sarvavighnopaśāntaye ‖ Vyāsaṃ Vasiṣṭhanaptāraṃ Śakteḥ pautraṃ akalmaṣaṃ parā ⁂⁂ ṃ vande Śukatātan taponidhiṃ ‖ Vyāsāya viṣṇurūpāya Vyāsarūpāya viṣṇave | namo vai brahmanidhaye Vāsiṣṭhāya namo namaḥ ‖

196.

Sansk. No. 12.

Size: $16\frac{1}{2}$—17×1—$1\frac{1}{2}$ in.; 14 + 14 + 14 leaves, from 5 to 8 lines on a page.

Material: Palm leaves.

Date: Early 18th cent.

Character: Grantha.

(1)

The *Kumārarudrasaṃvāda* of the *Tīrthamāhātmya* in the *Uttarakhaṇḍa* of the *Skanda-Purāṇa.*

It begins:—

ṛṣayaḥ । Sūta Sūta mahāprājña purāṇārtthaviśārada । śrutāni sarvatīrtthāni puṇyāni subahūni ca ॥ teṣu madhye mahātīrtthaṃ śeṣakūpe sthitaṃ śrutaṃ । tad vadasva mahābhāga śrotum icchāmahe vayaṃ ॥

Sūtaḥ । purā khalu mahāraṇye nānāpakṣivirājite । vyāghrapañcāsyasaṃpūrṇe candanadrumaśobhite ॥ kastūrīmṛgasammardde devagandharvasevite । auṣadhādrau samāgatya viśrāntam mādhavena ca ॥

It ends:—

sarvaṃ mayā śrutaṃ proktaṃ rahasyam idam uttamaṃ ॥ nāvaiṣṇavāya dātavyaṃ nābhaktāya kadācana । sarveṣāṃ na tu vaktavyam idaṃ paramaśobhanaṃ ॥

iti skānde purāṇe uttarakhaṇḍe tīrthamāhātmye kumārarudrasaṃvāde trayodaśoddhyāyaḥ । śrīmate vedāntagurave namaḥ ।

Summary of the *adhyāyas:*—

X (ends 2b): Origin of the Śeṣatīrtha on the Auṣadha hill, where was the Khagendra or Garuḍa river.

XI (ends 9a): Story of a combat between the devas and asuras, headed respectively by Viṣṇu and Śiva. At the end Śiva asks permission to occupy the Pāṭala Vana near the Śeṣatīrtha.

XII (ends 11b): Story of Bhṛgu and Hemābjanāyakī. The Bhūtīrtha (11a, l. 1): Ahīndrapura (11b, l. 2).

XIII (ends 14b): Story of Vṛtra (Vṛka 12a, l. 2) and Indra. The Lakṣmītīrtha (13b, l. 4).

(2)

The *Ahīndrapuramāhātmya* in the *Brahmanāradasaṃvāda* of the *Brahmāṇḍa-Purāṇa.*

It begins:—

kadācit pitaraṃ prāha brahmāṇaṃ Nārado muniḥ । brūhi praṇamya deveśa harer vaibhavam uttamaṃ ॥ brahmā ।

śṛṇu Nārada vakṣyāmi harer māhātmyam uttamaṃ । arccāvatāravibhavaṃ paramaṃ pāpanāśanaṃ ॥ atha tai (*sic*) munayas sarve Sanakādyās surarṣayaḥ । kadācil lokanāthasya darśanārtthaṃ samāgatāḥ ॥ gagane jagmur ālokya kṣīrābdhim ṛṣisevitaṃ ।

It ends:—

śrutvā tu brahmaṇo vākyaṃ Nārado ṛṣisattamaḥ । ahīndranagaraṃ prāpya devanāthaṃ (*bis*) nanāma ca ॥ iti śrībrahmāṇḍapurāṇe brahmanāradasaṃvāde ahīndrapuramāhātmye pañcamoddhyāyaḥ ।

Summary of the *adhyāyas:*—

I (ends 3 a): The Virajātīrtha is conveyed by Garuḍa and Śeṣa to Ahīndrapura, which is thus located (1 b, ll. 1—2):—

ṣaḍyojanapramāṇena kumbhaghoṇasya cottare । kañcyās (*sic*) tu dakṣiṇe bhāge samudrasya ca paścime ॥ arddhayojanamātreṇa hy ahīndrapurasañjñake । āgneyabhāge Śeṣādrer Mārkkaṇḍeyas tapasyati ॥

II (ends 7 a): Viṣṇu directs the tīrtha brought by Ananta (Śeṣa) to be called Śeṣatīrtha and that brought by Garuḍa to be the Garuḍa river (Suparṇataṭinī 7 a, l. 5). Brahman establishes a festival, and begs Viṣṇu to abide on the spot with Ramā (entitled Hemābjanāyakī). Brahman himself occupies the Brahmatīrtha in the āgneyadigbhāga, the Ṛṣis Pāṭalī (Pāṭaleśvara 7 a, l. 5) on the Auṣadhaparvata in the pūrvottaradigantara, Hanuman a part of the Sañjīvanauṣadhagiri in the pūrvabhāga, Śaṅkara a liṅga under a Pāṭalī tree at Pāṭalī, Prahlāda the Bhṛgutīrtha in the north at a kṣetra called Kṛṣṇāraṇya.

III (ends 10 a): At the request of Prahlāda Viṣṇu consents to abide, *arccāvatāraṃ āśṛtya,* facing the west at Kṛṣṇāraṇya. Praise of the araṇya and of the Auṣadhācala standing on the river's (Suparṇa's) bank.

IV (ends 12 b): Śiva is implored by the gods to destroy Tripura and performs tapas.

V (ends 14 b): Śiva, after destroying the demons, goes to the eastern ocean, on the shore of which Viṣṇu esta-

blishes him, and there arises a city devoted to the two gods, viz. Ahīndrapura.

(3)

The *Ahīndrapuramāhātmya* of the *Jñānakāṇḍa* of the *Bṛhannāradīya-Mahā-Purāṇa.*

It begins:—

purābhūn naimiśāraṇye satraṃ hi bahuvārṣikaṃ । sametā ṛṣayo yatra kuśalāś Śaunakādayaḥ ॥ labdhāvakāśās taṃ Sūtam apṛcchan harivaibhavaṃ । ṛṣayaḥ । kīrttitan ta(t) tvayā brahman hareś cāritram uttamaṃ ॥ śrutvādyāpi na tṛptir no jāyate matravabhava (read mativaibhava) ।

Sūtaḥ । kin tais tapobhir uruvikramabhaktihīnaiḥ ॥ puṇyair athālpaphalasantatidair anantaiḥ । dānair jaganmayapadāṃbujayugmasaktacintāvatāṃ hṛdayatoṣaṇaviprahīnaiḥ ॥ aho tapaḥphalaṃ kiñcit bahujanmabhir ārjitaṃ । yad yajñeśapadāṃbhojayugacintāprasūtikṛt ॥ — (3 verses).

ṛṣayaḥ । divyābhivyaktideśānāṃ kīrttanāvasare purā । ahīndranagaran nāma deveśacaritāśrayaṃ ॥ &c.

It ends:—

śrutvaitaś (read °tac) caritan tasya Sūtād devapater dvijāḥ । harṣāśrupūrṇanayanāḥ kṛtārtthā iti menire ॥ praśaśaṃsuś ca taṃ vipraṃ nemiśāraṇyavāsinaṃ । yajñaśālāṃ punar jagmuḥ kriyām uddiśya yājñikīṃ ॥ iti śrī-bṛhannāradīyamahāpurāṇe jñānakāṇḍe ahīndrapuramāhātmye catuścatvāriṃśoddhyāyaḥ.

Summary of the *adhyāyas*:—

XL (ends 3b): Brahman visits the world at a place called the Sugandha Vana (2a, l. 5) by the eastern ocean, where was a hill called Auṣadha producing a mahauṣadha called Saṃjīvana (2a, l. 6). Then appears Viṣṇu, whom Brahman lauds.

XLI (ends 7a): Brahman obtains from Viṣṇu the boon that a tīrtha like the Virajātīrtha and bearing his name may be established by the mountain (Brahmācala 4b, l. 5), that Viṣṇu may always be present there, and

the auṣadha be named after him (4a, l. 1). The tīrtha is to be the Brahmatīrtha.

XLII (ends 9a): Viṣṇu helps the gods against the asuras. When he is tired after battle, Śeṣa makes him a pool and Garuḍa produces a river (prāgvāhinīṃ nadīm). Viṣṇu promises to be ever accessible there.

XLIII (ends 11b): Story of Mārkaṇḍeya and the lotus-born maid Taraṅgānandinī.

XLIV (ends 14b): Continuation of the story of Mārkaṇḍeya. Śeṣa founds Ahīndranagara.

197.

Sansk. No. 13.

Size: $15\frac{1}{2} \times 1\frac{1}{3}$ in.; 168 (167 + 65 *bis*) leaves + covers between wooden boards, 7 (foll. 1—117), later 8 lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, small clear writing.

(1)

The *Campakāraṇyamāhātmya* of the *Sivapārvatīsaṃvāda* of the *Kṣetravaibhavakhaṇḍa* of the *Bhaviṣyottara-Purāṇa*. Ff. 1—117.

It begins:—

kallyāṇyai namaḥ | hariḥ | om |
purā hi kailāsagirīndramaddhye
surāsurādyaiḥ abhivandite pare |
vicitravaiḍūryyamukhaiḥ suratnakaiḥ
suvarṇamuktāśrajadāmaśobhite ||
sanmaṇḍape devavaraiḥ samanvite[ḥ]
saṃstūyamāne munidevanāyakaiḥ |
aṣṭādaśaiḥ vādyavaraiḥ abhiṣṭute
raṃgāmukhaiḥ narttanaśobhite mudā ||
nandīśacaṇḍīśamukhaiḥ supārṣṣadaiḥ
saṃsevite cchatravitānaśobhite |
suratnapīṭhāśritaśaṃkarāṃke
sthitā g(ir)īśendrasutā mṛḍānī ||

sarvajñā svapatiṃ vīkṣyā smayamānamukhāṃbujā ।
brahmādīn ājñāpaituṃ svapateḥ vaibhavaṃ paraṃ ॥
samartthya vismayaṃ vaktuṃ gaṃgādharakathāmṛtaṃ ।
śivena prakaṭīkartuṃ viśeṣeṇa sabhātale ॥
praṇamya śaṃkaraṃ devī devānāñ ca samaḥkṣitaḥ ।
papraccha bhaktibhāvena śaṃkaraṃ nīlalohitaṃ ॥
— — — — — — — — — — — — — (3½ ślokas)
tvayoktāni purāṇyaddhā śaivakṣetrāṇi bhūtale ॥
bhaktimuktipradāny eva darśanāt namanād api ।
saptasāhasrasaṃkhyāni catuḥśatayutāni ca ॥
tatra pituḥ viśeṣeṇa sthānāni tava bhūtale ।
dvātriṃśatsaptaśatakasaṃkhyākāni mama prabho ॥
tatrāpi śatasaṃkhyākasthānāny uktāni me vibho ।
tatrāpy atyantadayitaṃ dvātriṃśatsthānam uttamaṃ ॥
teṣu puṇyatamaṃ śreṣṭhaṃ pumartthānāṃ nidarśakaṃ ।
kṣetram ekaṃ samastaghakṛntanaṃ śubhadan nṛṇāṃ ॥
kalau kaluṣayuktānāṃ sadyaḥ siddhikaraṃ śubhaṃ ।
sākṣātkailāsasadṛśaṃ Caṃpakāraṇyasaṃjñitaṃ ॥

It ends:—

itīritās te munayotibhaktyā
saṃpūjayāmāsur adīnasatvāḥ ।
supuṇyade naimiśakānane śubhe
sūtaṃ suvastrābhāraṇaiś ca godhanaiḥ ॥

iti śrīmat-bhaviṣyottarapuraṇe (*sic*) kṣetravaibhavakhaṇḍe caṃpakāraṇyamāhātmye śivapārvatīsaṃvāde kannyātīrttha-dharmmarājatīrttha-indratīrtthamahimānuvarṇanaṃ nāma catuḥcatvāriṃśoddhyāyaḥ ।

śriyai namaḥ । śubham astu । karakṛtam aparādhaṃ kṣantum arhanti santaḥ । śrīmatgirikucāmbāyai namaḥ । hariḥ । om bhaviṣyatterapurāṇaṃ (*sic*) saṃpūrṇaṃ । śrīpārvatyai namaḥ । avighnam astu । śākṣigaṇeśāya namaḥ । śrīmattripurasundaryyai namaḥ ।

The titles of the *adhyāyas* are as follows:—

I (ends 4a) Anukramaṇikā.
II (6b) Śūlatīrtthanirmāṇa ṛṣīṇāṃ sārūpyadāna.
III (8a) Nandīśvarapūjananandikeśvarakṛtamahotsava.
IV (10b) Vināyakapūjākaraṇa.

V (13a) Durgātapaścaryyayā śivapratyakṣavarapradānasaṃkalpakaraṇa.

VI (15b) Girikanyāvaralābha pārvatyā rūpadvayanirūpaṇa arddhanārīśvarāvirbhāvamūlaliṃgabhūtanāgeśvaravaibhavanirūpaṇa.

VII (18a) Devībhyāṃ kṛta ādarśotsavanirūpaṇa.

VIII (20b) Indrāgamana indrasya devyopatiṣṭhacandanotsavavidhānanirūpaṇa.

IX (23a) Indrasya devyā proktacandanotsavanirūpaṇa antarā itihāsanirūpaṇe śivadūtaiḥ yamadūtān prati śivabhaktisvarūpanirūpaṇāraṃbhaṇa.

X (25b) Śrīcandanotsavanirūpaṇe śrīmatgirikucāṃbāyā surarājaṃ prati prokta itihāse śrīśaile jaladīpaḥpradaviprasya śivapādāravindaḥ prapti Candrasenarājñā narakānubhavānantaraṃ caṃpakāraṇye dvijatve durgandhāṃgatvaprāptimahimānuvarṇana.

XI (29a) Devyopatiṣṭhamārgeṇa indreṇa kṛtacandana utsavavidhānanirūpaṇa.

XII (32a) Gautamapūjānimittakagautamāśramaṃ prati indrāgamana Ahallyāsaṃgavidhānanirūpaṇa.

XIII (35a) Gautamena indrasya svabhāryāyāḥ śāpānugrahadāna badarīvane Gautamasya Vyāsopadeśanirūpaṇa.

XIV (37a) Ahallyāśāpavimocana Gautamona nāgeśvarapūjāmahimānuvarṇana.

XV (40a) Ṛtuparṇarājyasya svepne śatruvijayakhaṭgaprāptibhūtanaḷapūjānirūpaṇa.

XVI (42b) Ṇāgeśvara (*sic*) pūjāvaibhavena Naḷasya naṣṭarājyaśriya prāpti.

XVII (45b) Naḷapūjā Naḷakṛtavaiśākhotsavavidhānanirūpaṇa.

XVIII (48b) Pāṇḍavapūjāvidhāna nāganāthaprasādena Pāṇḍavānāṃ svarājyaprāpti.

XIX (52a) Nāgeśvarasya Pāṇḍavapūjāmahimānuvarṇ(an)a.

XX (55b) Brāhmagamana brahmaṇaḥ pūjā brahmaṇā kṛtakārttikotsavanirūpaṇa.

XXI (58a) Masyagandhisaṃgamena bhrāntiyuktaparāśa-

rasya naimiśāraṇyagamana tatrakyaṛṣīn prati svapāpānuvarṇanaṃ śrutvā te tasya niṣkṛter ālocanakaraṇa.

XXII (60 b) Parāśarapūjāmahimānuvarṇana.

XXIII (63b) Nāgeśvararutyasya (*sic*) nāgāgamanopotghātasaṃgatya aputradvijakathāyāṃ daṃpatyoḥ vyasanaparihāraka-Mārkaṇḍeyāgamana.

XXIV (66 b) Dvijaputranimittakatakṣakaśaṃkarasaṃvāda.

XXV (69 a) Takṣakasya vipraśāpāgamana.

XXVI (71 b) Takṣakasya Kāśyapenoktaśivakṣetranirūpaṇa.

XXVII (74 b) Takṣakasya Kāśyapoktastaladvayamahimānuvarṇana bhagīrathapūjānirūpaṇa.

XXVIII (77 a) Takṣakasya Kāśyapoktaśaivakṣetrasthānacatuḥṣṭayamahimānuvarṇana.

XXIX (79 b) Takṣakasya caṃpakāraṇyaṃ prati punarāgamana.

XXX (81 b) Nāgeśvarasya nāgādhipatyaprāptyarttham Nāgeśvarasya anekaratnapūjākaraṇānantaraṃ Takṣakasya nāgādhipatyaprāpti.

XXXI (84 a) Nāgendrapūjāmahimānuvarṇana nāgendrapūjavalmīkapūjāmahimānuvarṇana.

XXXII (87 a) Caṃpakāraṇyaṃ prati sūryyāgamanasādhanībhūtacchāyasūryyakopakaraṇānuvarṇana.

XXXIII (89 b) Sūryyamayakopaprasādavarṇānānunirūpaṇa.

XXXIV (91 b) Sāvarādhipasya svarṇapāṇiḥprāpti.

XXXV (94 a) Vasiṣṭhapūjānimittakaviśvāmitrajasu(n)danimittakakalmāṣapādarājña vacana.

XXXVI (97 a) Sūdarūparākṣasavadha Vasiṣṭhena Kalmāṣapādarājñaḥ śāpapradānanirūpaṇa.

XXXVII (100 b) Brahmopadiṣṭamārgeṇa caṃpakāraṇyaṃ prati Vasiṣṭhāgamanodyamanirūpaṇa.

XXXVIII (102 b) Vasiṣṭhapūjānirūpaṇa.

XXXIX (104 b) Śivadharmaphalanirūpaṇa.

XL (107 a) Śivadharmapuṇyanirūpaṇa.

XLI (109 b) Sūryyatīrtthamahimānuvar[tta]ṇana.

XLII (112 a) Sūryyatīrtthamahimānuvarṇana.

XLIII (114 a) Sūryyapuṣkariṇīvaibhavanirūpaṇa.

XLIV (117 b) Kannyātīrttha-dharmarājatīrttha-indratīrtthamahimānuvarṇana.

The site is thus described (2a):—

kāveryyā dakṣiṇe tīre harinadyās taṭottare ।
śrīmat-Maddhyārjunapateḥ nairṛtye puṇyadāyake ॥
Karkaṭeśasya saṃsthānāt dakṣiṇe krośamātrake ।
kannyātīrtthasya pūrve tu krośamātre supuṇyadam ॥
kiñcitvāyavyabhāge tu Manojñeśasya vaiḥ prabho ।
caṃpakāraṇyasaṃjñaṃ tu mahāpātakanāśanaṃ ॥

(2)

The *Caṃpakāraṇyamāhātmya* of the *Aṃbarīṣanāradasaṃvāda* of the *Kṣetravaibhavakhaṇḍa* of the *Skanda-Purāṇa.* Ff. 118—135.

It begins:—

bhūyaḥ praṇamya caturānanajātam agryaṃ
munīśvaraṃ śa(ṃ)karatatvakovidaṃ ।
trilokasañcāriṇaṃ avyayaṃ sadā
papraccha rājā śivasatkathāmṛtaṃ ॥
Aṃbarīṣaḥ ।
bhagavan yoginām śreṣṭhā kṣetratīrtthavicakṣaṇā ।
nadīnadaviśeṣajñā mantrayantravidāṃ varā ॥
tvayoktāni mahābhāgā śaivakṣetravarāṇi ca ।
teṣu sthānatrayaṃ puṇyaṃ bhūmau kailāsasammitaṃ ॥
vedāraṇyaṃ śvetavanaṃ caṃpakāraṇyam eva ca ।
teṣu śreṣṭhatamaṃ proktaṃ caṃpakāraṇyam uttamaṃ ॥
ity uktaṃ yat tvayā pūrvaṃ saṃgraheṇa munīśvarā ।
tad vadasva ca kā(r)tsnyena mamānugrahakāmyayā ॥

It ends:—

yaḥ śraddhayā paṭhati pāvanapāvanañ ca
śrutvāpi tat darśanam ācared yaḥ ।
samastapāpaiḥ sa vimucya tatkṣaṇāt
samastasaṃnmaṃgalam āpnuyān nṛpa ॥
iti skānde mahāpur[ur]āṇe kṣetravaibhavakhaṇḍe caṃpakāraṇyamāhātmye Aṃbarīṣanāradasaṃvāde sūryyatīrtthamahimānuvarṇanaṃ nāmā pañcāśītitamoddhyāyaḥ ।
śriyai namaḥ । śrīmatgirikucāmbāsametanāganāthāya maṃgalaṃ ।
śrīmat-girikucāmbāṃ tāṃ girikannyāṃ tathaiva ca ॥

nāganātheśvaraṃ vande praṇamāmi punaḥ punaḥ ॥
sumeruśṛṃgamaddhyasthāṃ sūkṣmarūpāṃ sukhapradāṃ ।
nāganātha[ḥ]priyāṃ bhavyā namāmi girikannyakāṃ ॥
karakṛtam aparādham kṣantum arhanti santaḥ ।
hariḥ । om śrīgurubhyo namaḥ । śubham astu । saṃpūrṇam । hariḥ । om ।

The *adhyāyas* end as follows:—

LXXX 122a, LXXXII 125b, LXXXIII 128b, LXXXIV (indreṇa kṛtamṛgasārotsavavidhinirūpaṇa) 131a, LXXXV (sūryyatīrtthamahimānuvarṇana) 135b.

(3)

The *Nāganāthamāhātmya* of the *Tīrthakhaṇḍa* of the *Uparibhāga* of the *Brahmāṇḍa-Purāṇa* (foll. 136—154a) in *adhyāyas* numbered LI—LVII ending as follows:—

LI 138a, LII 139b, LIII 142a, LIV (Piśācamocana) 145b, LV (Tīrthavaibhavanirūpaṇa) 149a, LVI 152b, LVII (Pārvatyā tapaścaraṇa) 154a.

It begins:—

om । Sūtaṃ prati ṛṣayaḥ ।
Sūta Sūta mahāprājñā sarvaśāstraviśāradā (*sic*) ।
brūhi naḥ śradd(adh)ānānāṃ paramārtthaikasādhanaṃ ॥
sarvapāpapraśamanaṃ sarvopadravanāśanaṃ ।
sarvasaṃpatpradaṃ nṛṇāṃ sarvarogavināśanaṃ ॥
āyuṣkaraṃ balakaraṃ prajāvṛddhikaraṃ nṛṇāṃ ।
rājñāṃ jayakaraṃ yuddhe parasenāpravāsanaṃ ॥
saṃkṣepam aśrutaṃ pūrvaṃ naimiśeye tapovane ।
idānīṃ śrotukāmānāṃ munīnāṃ bhāvitātmanāṃ ॥
sūryyapuṣkariṇī nāma tīrtthaṃ paramapāvanaṃ ।
yatra devī jagatdhātrī tapas tepe suduṣkaraṃ ॥
tapobalayutā nityaṃ tatra vāsam akārayat ।
sūryyanāmākhyapadminyāṃ taṭe ye nivasanti ca ॥
ye ye kṛtārtthitāṃ yātāḥ tān atra vasato mune vada no mune ।

It ends:—

etat salaṃ (read satāṃ?) paramapāvanam advitīyaṃ puṇyamunīndrair adhivāsitañ ca ।

paśyanti ye brahmapurīśam ādyaṃ dhanyā bhavanti
manujāḥ khalu bhāgyavantaḥ ॥

iti śrī-brahmāṇḍapurāṇe uparibhāge nāganāthamāhātmye pārvatyā(s) tapaścaraṇan'nāma saptapañcāsoddhyāyaḥ। śriyai namaḥ । iti brahmāṇḍapurāṇe nāganāthamāhātmyaṃ samāptaḥ । saṃpūrṇaṃ । hariḥ । om । śubham astu । śriyai namaḥ ।

(4)

The *Caṃpakāraṇyamāhātmya* of the *Ekādaśarudrasaṃhitā* of the *Śiva-Purāṇa*. Ff. 154a—167b.

In spite of the difference of title this work is a continuation of the preceding as regards the numbering of the *adhyāyas*, which end as follows:—

LVIII 156a, LIX (Sūryatīrthavaibhava) 159a, LX 160b, LXI 162a, LXII (Candravarmacarita) 164b, LXIII 166b, LXIV 167b.

The work begins:—

Śaunakovāca (*sic*) ।
Sūta paurāṇika[ḥ] śreṣṭha sarvalokaprapūjitā (read °ta) ।
caṃpakāraṇyamāhātmyaṃ bhavatā kathitaṃ purā ॥
idānīṃ sūryyakuṇḍasya māhātmyaṃ saṃgrahāt śrutaṃ ।
tasya tīrtthasya māhātmyaṃ saṃgrahāt ॥
vistarāt śrotum adyaiva vāñchā me varttate nūnaṃ ।
※ ※ ※ ※ ※ ※ ※ ※ kṛpā yady asti ced vadā ॥

It ends:—

vṛjinavilayahetuṃ yaḥ śruṇotīha nityaṃ ।
sa bhavati paripūrṇaḥ sarvakāmaiḥ mṛḍasya
padam akhilasureḍyam yogivaryyābhigamyaṃ ॥

iti śaivapurāṇe ekādaśarudrasaṃhitāyāṃ caṃpakāraṇyamāhātmye catuḥṣaṣṭitamoddhyāyaḥ । śriyai namaḥ । caṃpakāraṇyamāhātmyaṃ saṃpūrṇaṃ । hariḥ om । śrīmatgirikucāmbāsameta nāganāthamaṃgalaṃ । hariḥ । om । karakṛtam &c. । śrīgurubhyo namaḥ । gobrāhmaṇebhyaḥ śubhaṃ bhavatu । hariḥ om ।

On the front cover of this MS. we read (inside) 'Tirunākeśvara' (Tamil for Śrīnāgeśvara) and (outside), 'Tepīska'

'Tirunākeśvara' 'Purāṇam' (167) and the number 10 in Telugu and European figures, and a sign probably indicating the same number appears on all the leaves.

198.

Sansk. No. 14.

Size: $15\frac{1}{2} \times 1\frac{1}{4}$ in.; 172 leaves (169—170 blank) and wooden covers, 6 lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Telugu, fairly well written, but often difficult to read and showing many corrections. The leaves are numbered as far as 130, though even here with troublesome erasures and corrections. As far as fol. 56 the writing is in three columus: at that point commences a rather larger hand, traversing the full width of the leaves.

The *Madhyamabhāga* of the *Hemakūṭakhaṇḍa* of the *Bhāradvājasaṃhitā* of the *Ādimahā-Purāṇa.*

For another MS. of this work see Ind. Off. No. 3698, pp. 1387b sqq., with which the text seems to agree closely. Thus in the opening verses śl. 4 reads *śṛṇvaṃtu,* and after *sudhāniṣyaṃ* śl. 5 we have a mark showing that there has been a correction. The colophons also are generally in nearly literal agreement, and their disagreements (e. g. in XXXI) sometimes point in the same direction.

There are, however, considerable divergences. The Hariścandropākhyāna is inserted at a different point in the two MSS., while each offers certain chapters not found in the other, according to the following scheme:—

As. Soc. MS.		Ind. Off. MS.
adhyy. 1—18	=	adhyy. 1—18
19—35	=	36—52
40—47	=	20—27
36—39	=	?
?	=	28—35.

The present MS., however, breaks off in the middle of adhy. 47.

The existence of this MS. confirms Dr. Eggeling's suggestion of a Telugu source for the Ind. Off. Nāgarī copy, and his conjecture of *hṛdayastheyān* (for °*steyān*) in *adhy.* 9. 22 is also confirmed.

The following statement gives the numbers of the pages on which the *adhyāyas* end and the names of those not given in Dr. Eggeling's list:—

I 3b, II 6b, III 9a, IV 12a, V 17a, VI 19a, VII 20b, VIII 22b, IX 25a, X 26b, XI 28b, XII 29b, XIII 33a, XIV 34a, XV 36b, XVI 38a, XVII 40a, XVIII 42a, XIX 44a, XX 47a, XXI 53b, XXII 57b, XXIII 61b, XXIV 66a, XXV 70a, XXVI 75a, XXVII 80a, XXVIII 86b, XXIX 91b, XXX 96a, XXXI 102a, XXXII 107a, XXXIII 112b, XXXIV 115a, XXXV 118a, XXXVI (*Kapilāśramādivyāghraputa*(sic)*tīrthaparyantatīrthāni kathanam*) 123b, XXXVII (*Devaghātamaṃrara* (sic) *kathana*) 127a, XXXVIII (*Surasāsaṃgamajālapādatīrthakathana*) 130a, XXXIX (*Manmukhatīrthotpatīkathana* (sic) 134a, XL 139b, XLI 143a, XLII 149b, XLIII 154b, XLIV 159b, XLV 162a, XLVI 167b, XLVII (imperfect) 168b.

The names of the chapters in the Hariścandropākhyāna are

XIX *Vasiṣṭ*(sic)*aviśvāmitrasaṃvāda.*
XX *Mṛgayā.*
XXI *Vaśiṣṭhadharmopadeśa.*
XXII *Māyāvarāhaprabhāva.*
XXIII *Hariścandrasvaṣṣadarśanaroṣāvirbhāva.*
XXIV *Caṇḍālakanyakādarśana.*
XXV *Kāśikena rājāpraharaṇa.*
XXVI *Rājānnirgamana.*
XXVII *Māyāvahnisṛṣṭi.*
XXVIII *Hariścaṃdreṇa Caṃdravatīvikraya.*
XXIX *Vīrabāhudarśana.*
XXX *Hariścaṃdreṇa śmaśānekṣaṇa.*
XXXI *Caṃdravatyā viṣadaṣṭalohitāśvasaṃ darśana.*

XXXII *Hariścaṃdreṇa Caṃdravatīvadha.*
XXXIII *Hariścaṃdravaraprasādana.*

The concluding lines of the MS. read thus:—tataḥ paraṃ tanubhṛta sidhido braṃhmanirbharaḥ । mahato mālyavacchṛṃgās te pataṃty ūḍhaśīkaraḥ. mu (= 20—21 of the Ind. Off. MS. adhy. XXVII).

For *Ṣaṇmukha* (see Ind. Off. adhy. 9) this MS. seems always to read *Manmukha*, which is perhaps due to the likeness of the akṣaras *ma* and *ṣa* in the Telugu character.

On the last two leaves we read 'śrī Virūpākṣa śrī' (*bis*) 'śrī Rāmāya namaḥ' 'śrī (3) śakadāḍaya namaḥ' and a few other scrawls. At the commencement of adhy. XXXIX, after a blank half leaf, there is a fresh beginning with the words 'śrī Virūpākṣāya namaḥ'.

199.

Sansk. No. 15.

Size: 17¾ × 2 in.; 10 leaves, 9 lines to a page.
Material: Palm leaves.
Date: 18th cent.
Character: Grantha, not inked over.

The *Kadambapurīmāhātmya* of the *Brahmanāradasaṃvāda* of the *Pūrvakhaṇḍa* of the *Brahmāṇḍa-Purāṇa.*

It begins:—
śuklāṃbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujaṃ ।
prasannavadanaṃ dhyāyet sarvavighnopaśāntaye ॥
naimiśe puṇyanilaye ṛṣayas satram āsate ।
Asito — — — — — — — — — — — — — — —
— — — — — — — — — — — — — — — —
ete cānye ca bahavo naimiśāraṇyavāsinaḥ ॥
jāmitāndoṣaśāntyarttham satkathāśravaṇotsukāḥ ।
Sūtaṃ paurāṇikaṃ śreṣṭhaṃ idaṃ vacanam abravīt ॥
ṛṣayaḥ ।
Sūta vidvān (read °dvan) mahāprājña[s] sarvaśāstraviśārada ।
tvatta śrutāny anekāni kṣetrāṇi vividhāni ca ॥
nadyaś ca vividhās sarvā tīrtthāni ca vanāni ca ।
idānīṃ śrotum icchamo nīpakṣetrasya vaibhavaṃ ॥

It ends:—

idaṃ purāṇaṃ jagatāṃ yaśaskaraṃ
suraiś ca sendrair api nityacintitaṃ ।
āyuṣyam ārogyakaraṃ yaśasyaṃ
sadā sujalpaṃ paramātmayogibhiḥ ॥

iti brahmāṇḍapurāṇe brahmanāradasaṃvāde śrī-kadaṃbapurīmāhātmye ṣaṣṭhoddhyāyaḥ । hariḥ om । śubham astu । śrīmate śrinivāsamahādeśikāya namaḥ ।

Summary of the *adhyāyas:*

I (ends 2 a): Kāverī, being adjudged inferior in her rivalry with Gaṅgā, performs tapas in Sutala. Brahman appearing informs her that superiority to Gaṅgā can be obtained from Viṣṇu alone. Nārada directs her to the Nīpakṣetra.

II (ends 2 b, °*puruṣottamamāhātmye dvitīyoddhyāyaḥ*): Description of the Kṣetra:—

śrīraṃgasya vimānasya kiṃcid īśānya uttare ।
śamīvanamahākṣetrapūrve vai krośamātrake ॥
śrī-kadaṃbavanaṃ nāma prasiddhaṃ lavanatraye ।
pūrvvaṃ Daśaratho rājā yāgam ārabhya satkṛtaḥ ॥
kāveryyā uttare tīre colabhūmau tu suvrate ।
śrī-kadaṃbapurīkṣetraṃ munīnāṃ sthānam uttamaṃ ॥ &c.

The Kadambavana is *aṣṭāviṃśatināmaka.* There dwells Puruṣottama and in front of him an arrow's reach is the tīrtha called after Prahlāda and also the Nīpakṣetra, where dwells Mārkaṇḍeya.

III (ends 4 a, °*puravaibhavakathanaṃ tejasādhikyaprāptikatha(na)ṃ nāma*): Long stotra by Kāverī, to whom Viṣṇu promises a boon. K. asks for superiority to Gaṅgā in tejas, that V. should dwell near her, and that all creatures living in the neighbourhood may be sure of mokṣa. V. creates a temple on the spot.

4 a, l. 7: — tadāprabhṛti tatkṣetraṃm ādimāpuram ity abhūt.

IV (ends 6 a, °*satkīrttivarddhanasārūpyaprāpti*):

Mārkaṇḍeya at the advice of Brahman visits Kadambapura by the Kadambasaras (= Nīpapuṣkariṇī). At

his advice a Cola king Satkīrttivardhana by worshipping Viṣṇu obtains a son. He afterwards builds a temple and gains mokṣa.

V (ends 7 b): The Nīpapuṣkariṇītīrtha and the Brahmatīrtha.

VI (ends 10 a): The Prahlādatīrtha and the Nīpatīrtha.

The Ādimāpura of 4 a, l. 7 is again mentioned 8 b, l. 2:—kṛte yuge nīpakṣetraṃ tretāyām ādimāpuraṃ.

On the outside of the last leaf in European hand 'Kadambapuri Mâhâtmya of the Brahmâṇḍa Purâṇa'.

200.

Sansk. No. 16.

Size: 16½ × 1½ in., 22 leaves + 2 blank covers between boards, 6 lines to a page.
Material: Palm leaves.
Date: 18th or 19th cent.
Character: Grantha, clear and well written.

The same work as the preceding, from which it is copied, as is proved by its displaying the same numerous small gaps, and in one or two slight points (e. g. 6 a, l. 4 = 3 a, l. 2, 9 a, l. 6 = 4 a, l. 8) making corrections. In this MS. the chapters end foll. 3 a, 5 b, 9 b, 13 b, 16 b, 22 a.

On the outside of the last leaf in European hand 'D Kadambapuri Mâhâtmya', and of the first a statement of the contents in Tamil, and the numbers 22.

201.

Sansk. No. 17.

Size: 14¾ × 1¼ in., 35 leaves + 1 blank + covers, 6 lines (nearly always) on a page.
Material: Palm leaves.
Date: 18th or 19th cent.
Character: Grantha, fairly correct.

The *Kapisthalamāhātmya* of the *Brahmanāradasaṃvāda* of the *Kṣetragolakavistāra* of the *Uttarabhāga* of the *Brahmāṇḍa-Purāṇa.*

It begins:—

śuklāṃbaradharaṃ viṣṇuṃ śaśivarṇañ caturbhujaṃ ।
prasannavadanan dhyāyet sarvavighnopaśāntaye ॥
śrī-Nāradaḥ ।
pitāmaha namas testu prasīda karuṇānidhe ।
sarvajña sarvalokeśa sarvakṣetrajña mantravit ॥
vimānatarasārajña tīrtthasārajña puṇyavit ।
girīnāñ ca nadīnāñ ca vanānāṃ vaibhavaṃ purā ॥
śrutan tvatto mahābhāga aṣṭottaraśatasthalaṃ ।
teṣu kṣetreṣu sarveṣu śrutam ekaṃ śubhasthalaṃ ॥
sārasāraṃ mahākṣetraṃ kāveryyāś cottare taṭe ।
kapisthalaṃ nṛṇāṃ sarvasiddhidaṃ pāvanaṃ paraṃ ॥

It ends:—

puṇyañ caritrañ jagadekapāvanaṃ
bhaktipradaṃ sarvasukhāvahañ ca ।
paṭhec śruṇotīha kapisthaleśvaraṃ
prāpnoti dṛṣṭvā puruṣārtthabhāk bhavet ॥
iti &c.

hariḥ om । śrīgurubhyo namaḥ । śrīmate gajendravaradaparabrahmaṇe namaḥ । śrīmate hayagrīvāya namaḥ । gajendrārttivināśaparabrahmaṇe namaḥ । ā । grantham 7, 100.

Summary of the *adhyāyas:*—

I (ends 4 b); II (ends 8 a); III (ends 11 b, *Indradyumna-gajendraprāpti*); IV (ends 15 a, *Gajendrārttiharaṇa*); V (ends 16 b). These five *adhyāyas* relate the foundation of Kapisthala by Rāma's apes, and the fight between an elephant and a crocodile as told in the Gajendramokṣaṇa (Aufrecht-Oxford, p. 5 a, Ind. Off., p. 1159 a b and often printed in the Pañcaratna). According to the present MS. the nakra is a Gandharva cursed by his teacher Devala, and the elephant the Pāṇḍyan king Indradyumna, who had incurred the anger of Agastya. The elephant is saved by Viṣṇu, at whose instance Brahman founds the Gajendramokṣaṇa or Gajārttiharaṇa tīrtha. There Viṣṇu shows himself yearly in the month Vaiśākha.

VI (ends 18b): Brahman visits Viṣṇu at Kapisthala and founds a festival.

VII (ends 22b, *Gajendramokṣatīrtthavaibhava*).

VIII (ends 26b, *Gajendramokṣatīrtthaparīkṣaṇa*) gives an account of a visit by Indra and Śacī.

IX (ends 29b, *Tīrtthavaibhavanirūpaṇa*); X (ends 31a).

XI (ends 33b, *Tīrtthavaibhavanirūpaṇa*), and XII (ends 35b, *Sarvakṣetraprabhāvaphalaśrutinirūpaṇa*) give the history of various other tīrthas at Kapisthala, the Brahmatīrtha, Indrapuṣkariṇī, Yamatīrtha (IX), the Vyāsatīrtha, Lakṣmītīrtha (X), the Bilvatīrtha, Pāpavināśatīrtha with the story of Cyavana and Sukanyā, Agastyatīrtha (XI), the Viśvāmitratīrtha, Daśatīrtha. This last perhaps means all the ten preceding, taken together: cf. fol. 2a, ll. 4—6 (XII). In all cases are recorded the names of the tīrthapāla, the devatā, the bodhi-tree, and the exact location.

The most important feature of Pāpavināśa appears to have been a temple called Pañcaśṛṅga (18a, l. 2., 26b, l. 2). Viṣṇu is attended by Śrī under the title Śrī-Bhūmi.

The site is thus defined, 1b, l. 5sqq.:—

kāverīsaritas tīre hy uttare dakṣiṇe tathā ।
paścime caiva pūrvābdher yojanānāñ catuṣṭaye ॥
śrīraṃgāt pūrvabhāge tu yojanānāñ catuṣṭaye ।

The covers give in Tamil the words kumpakoṇam svapāvukku meṟakke kapistalappuṟāṇam yeḍu 315 and the numbers 8 (Tamil) and 5 (European), also the title 'Brahmâṇḍapurâṇam' in European writing.

202.

Sansk. No. 18.

Size: 10 × 1½ in., 15 leaves + 1 cover, 7 lines on a page.
Material: Palm leaves.
Date: Probably 18th cent.
Character: Grantha.

The *Kāyārohaṇamāhātmya.*

It begins:—

Śaunakādyā mahātmāna ṛṣayo brahmavādinaḥ ।
naimiśākhye mahāraṇye tapas tepur mumukṣavaḥ ॥
ekadā te m(ah)ātmānaḥ samājañ cakrur uttamaṃ ।
dharmārtthakāmamokṣāṇām upāyaṃ jñātum icchavaḥ ॥
ṣaḍviṃśatisahasrāṇām munayas te mahaujasaḥ ।
teṣāṃ śiṣyapraśiṣyāṇāṃ sa(ṃ)khyā vaktun na śakyate ॥
kāni kṣetrāṇi puṇyāni kāni tīrtthāni bhūtale ।
kathaṃ vā prāpyate muktir bṛhan (read nṛṇān?) tāpārtta-
cetasāṃ ॥
ity evaṃ praṣṭum ātmānam udyatān prekṣya Śaṃkaraḥ
(read Śaunakaḥ) ॥
Śaunakaḥ ।
āste siddhāśrame puṇye Sūta(ḥ) paurāṇikottamaḥ ॥
yajan makhair bahuvidhai(r) viśvarūpaṃ jagadguruṃ ॥
sa eva sakalaṃ vetti Vyāsaśiṣyo mahāmuniḥ ॥
tasmāt tam evaṃ pṛcchāma ity ūce Śaunako muniḥ ॥
atha te munayo jagmuḥ puṇyaṃ siddhāśramaṃ vanaṃ ॥
īkṣantas tam avabhṛthan tatra tasthur makhālaye ॥
addhvarāvabhṛthasnānaṃ muniṃ paurāṇikottamaṃ ॥
papracchus te sukhāsīnaṃ naimiśāraṇyavāsinaṃ ॥
ṛṣayaḥ ।
kāni &c. &c.
kathaṃ śive manuṣyāṇaṃ (*sic*) bhaktir avyabhicāriṇī ॥
vada sarvamuniśreṣṭha sarvam etad asaṃśayaḥ ।
Sūtaḥ ।
śruṇuddhvam ṛṣayas sarve sandiṣṭo vo vadāmy ahaṃ ॥
gītaṃ Sanatkumārāya kumāreṇa mahātmanā ।
kāyārohaṇanāthasya māhātmyaṃ paramātbhutaṃ ॥

It ends:—

etatkṣetrasya māhātmyaṃ ।
ye śṛṇvanti paṭhanti ca ।
vaktāraṃ pūjayanti ye ।
teṣāṃ manorathaṃ svayaṃ ।
dadyāt kāyādhirohaṇaṃ ।

bhūṣaṇair vividhai(r) vastrai(s) tāmbūlai(r) dhanaddhānya-
vaktāraṃ pūjayitvā tu śivasāyujyam āpnuyāt ॥ [kaiḥ ।
hariḥ । om ।

Summary:—

I (4b, *Ādipurāṇe Liṃgotpatti*) relates the origin of the liṅga near to Śivākhyarājadhānī. The site is thus described (3a, ll. 6—7):—

pūrvāṃbodhitaṭe ramye puṇḍarīkapurasya ca ।
yojanatrayasīmānte kāveryyāś caiva dakṣiṇe ॥

II The Kāyārohaṇa. On the banks of the Yamunā was a village called Vedapurī, where dwelt a sage of the Gārgyas, named Kardama. His son Puṇḍarīka, wishing to obtain *sāyujya*, worships Mahādeva for 2000 years at Benares, but without success. At the advice of a certain Vāmadeva he proceeds to Kāñcī, and sets up (6b, l. 7) a Kāyārohaṇa liṅga. After 62,000 years a heavenly voice informs him that, that place being a *bhogādhikya sthāna*, he would find a difficulty in there obtaining *sāyujya sārdhadehena*. He must depart to a *bhogamokṣasama sthāna*. Proceeding to Kumbhakoṇa at a time when Jupiter was in Leo, he sets up a Kāyārohaṇa at a tīrtha named from Śiva (7a, l. 6). After 80,000 years he is advised by a Ṛṣi Kaṇva to visit Kṣetrarājapura on the shore of the eastern ocean between *Puṇḍarīkapura* and *Vedāraṇya*, a yojana from *Kamalāsannidhāna* (?P.N.) on the east. There he is to bathe *vṛddhakāverīsaṃgame*. Puṇḍarīka goes there, and beholds Parameśvara with Ambikā. On the west of the liṅga, which is west of the Śarvatīrtha, he establishes an *āśrama* and a Kāyārohaṇa linga. Śiva appearing grants him *sāyujya* and promises to Kaṇva that *bhakti* shall always be *acañcalā* at the place.

(Here perhaps a chapter ends, 9b, l. 7.)

After a long interval Kaṇva obtains *saśarīreṇa sāyujya*.

(? a chapter ends 11a, l. 6.)

Story of the Vindhya and Agastya, who visits Kāyārohaṇa and sets up a liṅga in the *āgneyadigbhāga* (Agastyaliṅga 13a, l. 2).

Story of Nāgarāja. Śeṣa, desiring offspring, visits Kāyārohaṇa with his wife and sets up a liṅga W. of the Śarvatīrtha. His wife bears a daughter, who is ultimately bestowed upon a king *Śālīśuka,* of the Sūryavaṃśa, who comes to Pannagendrapura (Ahīndrapura). Śeṣa, having placed his mantrin on the throne, gives his mind to tapas and obtains *sāyujya* (14a, l. 4).

Praise of the tīrtha.

On one cover we find the figure 7 (European) and on the other an illegible scrawl in Tamil.

203.

Whish No. 187 B.

Size: 18×1¼ in., 38 leaves + 1 blank + cover, 5 (sometimes 4) lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, somewhat cramped, but legible.

The *Kumbhakoṇamāhātmya* of the *Kṣetravaibhavakhaṇḍa* of the *Uttarabhāga* of the *Brahmāṇḍa-Purāṇa.* The colophon to adhy. XI has *Pālāśavanamāhātmya* in place of *Uttarabhāga.*

It begins:—

purā kadācid ājagmuḥ puṇyāraṇyopaśobhitaṃ ।
naimiśan nimiśīkṣetraṃ ṛṣayo gautamītaṭe ॥
vidhātukāmā vidhivat satraṃ dvādaśavārṣikaṃ ।
hutāśanasamākārāḥ prātarastuhutāśanāḥ (*sic*) ॥
Kapilaḥ Pulaho — — — — — — — — — — — —
— — — — — — — — — — — — — (12 ślokas)
(2a, l. 2.) Sūtam abhyāgataṃ vīkṣya tejasā sūryyasannibhaṃ ।
tasmai brahmāsanan datvā tam ūcus tatra tenaghāḥ ॥
Sūta prasīda sumate sutarāṃ sujāta
s(v)arvāhinījalajasaurabhasodarībhiḥ ।
vākbhir viriñca vanitākaruṇājharībhis
tvan no drutaṃ vṛjinatāpam apākuruṣva ॥
— — — — — — — — — — — — — — — — —
(2b, l. 3.) purā prasaṃgena purāṇaratne
brahmāṇḍanāmnī (*sic*) prakaṭīkṛtaṃ yat ।

kiñcit tad ācakṣva vivicya kāmaṃ
śrī-Kuṃbhakoṇasthalavaibhavan naḥ ॥

It ends:—

ādikuṃbheśamāhātmyaṃ prektam (read proktam) eva dvijottamāḥ ॥
anyad atraiva yuṣmākaṃ tatra sarvahitāya ca ॥

iti brahmāṇḍapurāṇe kṣetravaibhavakhaṇḍe kuṃbhakoṇamāhātmye kṣetravaibhavan nāma dvādaśoddhyāyaḥ । Sūtaḥ ।

Summary of the *adhyāyas:*—

I (ends 6a): Sūta begins with the praises of Kumbhaghoṇa on the Kāverī and the Kāśyapākhyatīrtha (3b, l. 3 and 4b, l. 2). Kaśyapa practising tapas there, Śiva promised that the tīrtha should bear K.'s name and that his (Ś.'s) image should be there.

II (ends 9b): The Hemapuṣkariṇītīrtha and Madhyārjjunapura (6b l. 2.). The Ādikumbheśvaraliṅga and the Hemābjatīrtha (7a, l. 4 = Hemapuṣkariṇī 7b, l. 1). Account of the foundation of the tīrtha. The Kumbha and Śiva. Māndhātṛ worships at the spot.

III (ends 12b): The Hemapuṣkariṇīcakratīrtha and—to the north—the Svāyambhuvatīrtha (12a, l. 3.). A vimāna Vaiṣṇava mentioned 12a, l. 4.: Lakṣmī-Bhūmi 12a, l. 5.

IV (ends 14b, *Bṛhaspatisvargaprāptikathana*): The Someśvaratīrtha and the Hemākarasaras. Story of Bṛhaspati.

V (ends 17a): The Pātālabījaliṅga at the Aśvatthatīrtha.

VI (ends 21b): Story of the Umābhāga.

VII (ends 23b, *Mahāmāghatīrthavaibhava*): The Pāpāpanodanasaras, where Śiva was present as Kāyārohaṇanātha.

VIII (ends 25b, *Bhāskara[s]tapassiddhikathana*): The Bhāskarakṣetra.

IX (ends 30b, *Brahmahattistrīhattimocana*): Account of the Kāśyapatīrtha, presided over by Umāsahāya. Story of king Satyakīrtti of Candrapura in Mālwa, slain by a jealous wife.

X (ends 33a, *Bilvāraṇ(ya)māhātmye Gautamagohattivimocana*): Story of the Gautamasaras, where was a

liṅga of Śiva. Cidambara mentioned 31a, l. 5.; Māyūrasthāna 32a, l. 2.

XI (ends 35a, *Subāhv*[*o Marudvaty*]*āś ca carita*): Story of Subāhu and his wife Marudvatī.

XII (ends 38a, *Kṣetravaibhava*): Recapitulation and praise of Kumbhaghoṇa.

The Colophons usually spell Kuṃbhaghoṇa (sic). The final colophon was apparently intended to be followed by a fresh *adhyāya,* as Sūta's name is repeated: see also No. 204.

The label reads in Tamil yinta stalappurāṇam ku(mpa)-koṇam sivanakovi ⁂ yeḍu 312, with the numbers 2 (Tamil) and 7 (European), and the title Brahmāṇḍapurāṇam (European).

For another MS. of a *Kumbhakoṇamāhātmya* professing also to belong to the Brahmāṇḍa-Purāṇa, see Burnell, Tanjore, p. 190a.

204.

SANSK. No. 19.

Size: $17\frac{1}{2} \times 1\frac{1}{2}$ (—) in., 26 leaves, 8—9 (more frequently 8) lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, clearer than in 203.

The *Kumbhakoṇamāhātmya.*

It begins as in No. 203, but at the end adds, after *Sūtaḥ,* the commencement of a new *adhyāya:*

kuṃbhaghoṇasthale nāma sthānam asti mahattaraṃ |
kāyārohaṇavikhyātaṃ sarva —

confirming the suspicion that a portion of the Māhātmya is lost.

The *adhyāyas* end as follows:—

I 3a, II 5a, III 7b, IV 9a: *Bṛhaspatisvargaprāptikathana,* V 11a, VI 14b, VII 16a: *Mahāmāghatīrtthavaibhava,* VIII 17b: *Bhāskara*[*s*]*tapassiddhikathana,* IX 21b: *Brahmahattistrīhattimocana,* X 23b: *Bilvāraṇyamāhātmye* — — *Gautamagohattivimocana,* XI 25a: *Subāhvoś carita* (as No. 203), XII 26b: *Kṣetravaibhava.*

The MS. is slightly more correct than No. 203, which, if

not copied from this, is derived at any rate from a not remote common original, as is proved by the colophons and especially by the common error in the colophon of IV.

The outer cover, shared with No. 195, shows various numbers (11, 26, 19, 11, 48, 11) in Grantha, Telugu, and European characters, likewise in various characters, 'Harkness examed lees 20' (?), *Kuṃbhaghoṇa-Māhātmya, Kodaṇa, Kuṃbhovaraṃ Puṟāṇam, Virāṭapuraṃ,* and another illegible superscription. An attached label reads (in Tamil character) *Kumpakonakṣetra-Māhātmyaṃ Pāratavirāṭaparvanil koñsam.*

205.

Sansk. No. 20.

Size: $14\frac{5}{8} \times 1\frac{3}{8}$ in., 38 leaves + 2 between wooden boards, 6—8 lines to a page.

Material: Palm leaves.

Date: 18th, possibly 19th, cent.

Character: Grantha, clearly written. The MS. shows numerous small gaps and ends abruptly.

The *Pāpavināśamāhātmya* of the *Brahmāṇḍa-Purāṇa.*

It begins:—

namāmi śrīpatiṃ viṣṇuṃ saccidānandam advayaṃ ।
svamāyāśaktisaṃkṣiptaprapañcaṃ śeṣaśāyinaṃ ॥
Nāradauvāca (*sic*) ।
śrīmadaṣṭākṣarākhyasya mantrasya vada Śaṃkara ।
keṣu kṣetreṣu siddhi syād iti kāruṇyato mama ॥
Śaṃkara uvāca ।
samyak pṛṣṭaṃ mahāprājña sarvalokahitāvahaṃ ।
aṣṭākṣaramahāma(n)trasiddhikṣetrāṇi me śṛṇu ॥
satyakṣetraṃ harikṣetraṃ — — — — — — — — —
— — — — — — — — — — — — — — (4 ślokas).
pāpanāśaṃ mahākṣetraṃ sarvakṣetrottamottamaṃ ।
etāni siddhikṣetrāṇi vadanti munipuṃgavāḥ ॥
aṣṭākṣarasya mantrasya catustriṃśan mahāmune ।
eteṣu puṇyakṣetreṣu kurvatāṃ sumahat tapaḥ ॥
kālena bhūyasā siddhiḥ pāpanāśasthalaṃ vinā ।
pāpanāśe tapassiddhir acirād eva jāyate ॥

It ends:—

teṣāṃ bhuktiñ ca muktiñ ca dehi keśava nāyaka[ḥ] ॥
ayam eva hi me kāmo nānyosti madhusūdana ।
tva dādayam (for tvadodayam?) me syāt kāmo (vai)kuṇṭha-
īśvaraḥ । [nāyaka ॥
evaṃ saṃprārtthito lakṣmyā keśavaḥ kamalāpatiḥ ।
tathāstv iti jagādaināṃ pa.

Summary of the *adhyāyas*:—

I (ends 5b, *Mādhavarākṣasatvamokṣaṇa*): Story of the Brahmarākṣasa and the Brāhmaṇa Dālbhya.

II (ends 10b, *Śarabhāmadyasurava(dh)o*): Story of the Brāhmaṇa Kuṇḍina, who with his wife Guṇāḍhyā is cast into the sea by an asura Siṃhānana at the command of the asura king Śarabha, but is saved by Garuḍa and ultimately reaches Pāpanāśa, where he meets Parāśara. Viṣṇu destroys the asuras.

III (ends 12a, *Kuṇḍinatapaścaraṇa*).

IV (ends 14b, *Kuṇḍinamokṣakathana*): K. praises Viṣṇu, who instructs him to settle one Yojana from Śrīraṅga on the N. bank of the Kāverī (13b), where he begets a son named Pāpanāśeśvara, and then proceeds to Pāpanāśa, where he obtains mukti. The mukti-securing stotra is given.

V (ends 18b, *Sudarśanamuktikathana*): Temptation of Sudarśana by a nymph; he resists her and obtains mukti (marudvṛdhā = 'river' 15a, l. 4, 19b, l. 2).

VI (ends 21b, *Subodhacarita*): Story of Subodha and the Rākṣasa Caṇḍakopa.

VII (ends 25a, *Prahlādamokṣaprada*): At the suggestion of Sanatkumāra Prahlāda obtains mukti from Viṣṇu.

VIII (ends 28a, *Pratāpavīracarita*): Story of the Cola king Pratāpavīra, son of Pratāpavīra, who constructs many dykes (kulyā) in order to irrigate the land on both sides of the Kāverī. On a certain occasion the river disappears in a dakṣiṇāvartta-shaped gartta at a place called Śvetavighneśvaraśivasthāna. A famine ensues and for three years P. endeavours in vain to fill the gartta. He then appeals to a Brāhmaṇa Eraṇḍa,

dwelling at the foot of an Eraṇḍa tree, who says that it will not be filled until a muni equal to himself or a king equal to P. leaps in. That honour falls to the sage, who, when P. is about to follow him out of remorse for a Brāhmaṇa's death, reappears and directs him to visit Pāpanāśa and set up fallen liṅgas &c. This he does and obtains union with Viṣṇu.

The lines describing the kulyās are as follows:—

Pratāpavīranṛpatiś Coḷendro munipuṃgavaḥ ।
Coḷakṣetreṣv oṣadhīnām ※ ※ vṛddhyarttham ekadā ॥
grāmāṇān nagarāṇāñ ca kāveryyubhayakūlataḥ ।
sukulyāḥ khānayāmāsa sasyavṛddhyarttham ādarāt ॥
tīradvaye ca kāveryyāṃ ye vasanti śivālayāḥ ।
ye ca viṣṇvālayās santi tān apālayata prabhuḥ ॥
tat-tad-devālayasthānā (*sic*) devānām api dattavān ।
bahukṣetrāṇi vittāni bhaktiśraddhāpurassaraṃ ॥

— — — — — — — — — — — — — — — — —

kulyānām abhirakṣārtthaṃ sa Pratāpanṛpo mune ।
śilābhir iṣṭikābhiś ca mukhadvāram akalpayat ॥
kāverīmūlakulyānāṃ sudhālepanapūrvakaṃ ।
evaṃ saṃbandhitaś Coḷadeśo bhūpatinā mune ॥
(25b, l. 6 sqq.)

IX (ends 32 b, *Puṇḍarīkasarastīrthavaibhavakathana*): Story of the devas and the asura Caṇḍavega whom with his army Viṣṇu destroys at Pāpanāśa. Praise of the Puṇḍarīka-saras, named after a sage Puṇḍarīka (31a, l. 7).

X (ends 36a, *Puṇḍarīkamunikathana*): Digging of the saras by Puṇḍarīka at the advice of Dālbhya. P. obtains mukti.

XI (unfinished): Lakṣmī performs tapas and asks to be allowed to dwell with the good instead of with the bad, who on her travels round the world have hitherto been her hosts. Viṣṇu consents.

The situation of the tīrtha is thus defined (1b, l. 6sqq.):—

kuṃbhaghoṇasya naiṛtyāṃ (*sic*) niśi (read diśi) caivārddhayo-
kāveryyā dakṣiṇe tīre pāpa(nāśa)sthalaṃ hareḥ ॥ [jane।
muktidaṃ varttate puṃsāṃ vasatāṃ bhuktidaṃ tathā ।

On the two spare leaves at the beginning we read 'hariḥ । om ।' 'pāpavināśamāhātmyaṃ' 'śriyai namaḥ । grantha 880' in Grantha character with 'yeḍu 318' in Tamil, and 2 in Telugu and European character: finally the title again pencilled in European letters, and on an attached label in Grantha.

206.

Sansk. No. 21.

Size: $16\frac{1}{2} \times 1\frac{3}{8}$ in., 18 leaves + cover, 7 (rarely 6) lines to a page.
Material: Palm leaves.
Date: 18th cent.
Character: Grantha.

The *Tulasīvanamārkaṇḍeyaśrīnivāsakṣetramāhātmya* of the *Madhyamabhāga* of the *Bhaviṣyottara-Purāṇa.*

It begins:—

devadevāravindākṣa kañjāsana surārccita ।
prasīda jagatān nātha sarvalokanamaskṛta ॥
kṣetrabṛndavidhānajña tīrtthabṛndavicakṣaṇa ।
mantrabṛndavidhānajña vimānajña sureśvara ॥
śrutvā tvatto mukundasya māhātmyaṃ pāvanaṃ paraṃ ।
manaso na bhavet tṛptir ataḥ pṛcchāmi sāṃprataṃ ॥
kṛpayā brūhi śiṣyāya lokānāṃ vai hitāya ca ।
kuṃbhaghoṇasya māhātmyaṃ varṇane yan manāk cchrutaṃ ॥
mārkaṇḍeyamahākṣetraṃ sarvalokaikapāvanaṃ ।
brūhi me devadeveśa guhyāt guhyataraṃ paraṃ ॥

It ends:—

dharmakāmārtthamokṣāṇāṃ yaḥ paṭhet prātar utthitaḥ ॥
etan māhātmyam atulaṃ pātrobhūn nātra saṃśayaḥ ॥
śubhaṃ bhavati sarveṣāṃ siddhir bhavati maṃgalaṃ ॥

iti śrī-bhaviṣyottarapurāṇe madhyamakhaṇḍe tulasīvanamārkaṇḍeyaśrīnivāsakṣetramāhātmye tīrtthamahimānuvarṇanan nāma navamoddhyāyaḥ । hariḥ । om । śubham astu । kallyāṇātbhutagātrāya kāmikārtthapradāyine śrīmadveṃkaṭanāthāya śrīnivāsāya maṃgalaṃ ।

Summary of the *adhyāyas:*—

I (ends 3b): The situation of the tīrtha is thus defined (1a, l. 5):—Sahyajādakṣiṇe tīre pūrvāmbodhes tu paścime ।
sārddhakrośe kumbhaghoṇāt pūrvabhāge munīśvara ॥
tulasīvanam ity etat kṣetraṃ pāvanapāvanaṃ ।
ādāv eva mahākṣetram mārkaṇḍeyan tataḥ paraṃ ॥

We hear (1a, l. 7) of a puṣkariṇī at the tīrtha. Some details of places are given fol. 3.

II (ends 5a): Origin of the Tulasīvana (Tulasī daughter of *Sudhābindu* 4a, l. 3). A Tulasīkavaca is mentioned and given at length (4b, l. 5.).

III (ends 6b): Mārkaṇḍeya visits the Tulasīvana and performs tapas at the foot of a Tulasī.

IV (ends 7b): Dhāraṇī (= Tulasī) appears to M. and becomes his daughter.

V (ends 10a): Viṣṇu appears as an aged ascetic and begs for the girl: on her refusal M. appeals to Viṣṇu.

VI (ends 12a): M. praises Viṣṇu, who asks for Tulasī, and promises to M. 3 boons, (1) that he and Tulasī shall dwell at the tīrtha, to be called after M.'s name, (2) food without salt (see 11a: no salt to be brought to Hari's temple), (3) mokṣa. Viṣṇu adds that M. shall see the Ākāśanagarī, which shall be visible under the name Kalyāṇapura or Mārkaṇḍeyasthala. The tīrtha is called Śārṅga. The dvādaśākṣaravidyā 11b, l. 5.

VII (ends 13a): Marriage of Viṣṇu and Tulasī. The temple Śuddhānanda built 13a, l. 6.

VIII (ends 14b, *Tīrthamāhātmya*): The Ākāśanagara is *nairṛtyāṃ tīrttharājasya.*

IX (ends 18a): Brahman establishes a festival. The fruits of bathing in the Ahorātryāhvayatīrtha.

The sage Devaśarman (a Bhāradvāja), having ravished a daughter of Jaimini, is cursed to become a krauñca and liberated only when a Śāl tree on which he nests falls into the tīrtha.

The Candratīrtha (16b, ll. 1—4), Śarṅgatīrtha (16b, l. 5). Sūryatīrtha (16b, l. 6), Indratīrtha (17b, l. 2), and Brahmatīrtha (17b, l. 3).

On the cover we read in Tamil: Inta stalapuṟāṇam kumpakoṇatūkku samīpaṃ uppili appana yena nukuā viṣṇukovilapuṟāṇam yeḍu 18 and inside the title, as given above, in Grantha.

207.

Whish No. 186.

Size: $9\frac{1}{4} \times 1\frac{1}{2}$ in., 6 leaves (numbered 70, 71, 73—74, 80—81) and 2 covers, 7—9 lines on a page.
Material: Palm leaves.
Date: 18th (possibly 17th) cent.
Character: Grantha.

The last part of the *Mahāgaṇapaddhati* of *Gīrvāṇendra Sarasvatī,* pupil of *Viśveśvara Sarasvatī,* who was himself a pupil of *Amarendra Sarasvatī.*

It begins:—

※ ※ ※ ※ ※ ※ ※ ※ m madhu meḷayitvā
saṃpiṣya japtānyayutadvayena (*sic*) ।
ebhiś śubhair añjitalocano yo
marttyāni dhānāni sa paśyatīha ॥

lajjāndukā prasiddhā lakṣaṇan tu sparśasaṃkucavatpatratvam । ghanasāraḥ karpūraḥ śuklām girikarṇikā śvetaparājitāḥ trevau (??) ekā tṛṇam । ayaḥprasūnā śaṃkhapuṣpīm ayomukhapuṣpakī ।

bhavet gaṇeśārṇaśatāṣṭajapta-
śrīkhaṇḍilepāt kila duḥkhanāśaḥ ।

śrīkhaṇḍaś candanakhaṇḍaḥ śatāṣṭajaptety aṣṭottaraśatajaptam ity artthaḥ evaṃ sarvatra

lūtā savisphoṭakabhūtakṛtyā(t)
pretotbhavāt ghoratarā (j) jvarāc ca ।
manorathāṣṭāḍhyasahasrajāpād
vinaśayen (*sic*) mantrivaras tu vaśyam ॥
viṣadvayaṃ sthāvarajaṅgamañ ca
jvarān athāṣṭāv iha śūlarogān ।
sudāruṇān tāṃ grahaṇīñ ca rogān
vātaprasutān kaphapittajātān ॥
gaḷagrahādīn api rogasaṃghān
śatāṣṭajāpena vināśayeta

lakṣaikajāpena manorathasya ।
siddhir bhaved asya hi pādukāyāḥ ॥

It ends:—

somasūryyoparāge ca parvaṇeś (*sic*) śuddhayos tathā ।
siddhāmṛtādiyogeṣu dvādaśādivrateṣu ca ॥
caturtthyāñ ca tathā ṣaṣṭyāṃ vāsare śukrasomayoḥ ।
uktakāleṣu vidhivat gaṇeśaṃ samyag arccayet ॥

iti śrīmatparamahaṃsaparivrājakācāryaśrīmad-Amarendrasarasvatīśiṣyaśrīmad-Viśveśvarasarasvatyāḥ priyaśiṣyeṇa Gīrvāṇendrasarasvatyā viracitā mahāgaṇapaddhatis samāptaḥ ।

hariḥ । om । śrīvāñcchattiliru Kukum Śeṣādriyauḷaputran Śeṣādriṇā su(read sva)hastalikhitam । śrīvāñccheśvaramaṅgaḷanāyakyai namaḥ । kalaṃkāmakakāttaśrīvighneśvarāya namaḥ । śrīsarasvatyai namaḥ । śrīgurubhyo namaḥ ।

Then in uninked letters: gaṇeśāya namaḥ!

For the author see Aufrecht CC. s. v. *Gīrvāṇendrasarasvatī.* The work deals with charms, and seems especially devoted to *Gaṇeśa.* Possibly it bears some relation to the *Gaṇeśapaddhati* (dh.) by *Someśvaraputra* mentioned by Aufrecht CC. II p. 196.

208.

Sansk. No. 22.

Size: $7\frac{5}{8} \times 1\frac{1}{4}$ in., 26 leaves + 2 blank between boards, 6 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Malayalam.

An astrological work bearing no name.

It begins:—

hariḥ । śrīgaṇapataye namaḥ । avighnam astu ।
śrīgurubhyo namaḥ । trilokāmbāyai namaḥ ।
kaḷavenuravaḥ kaḷāyanīlaḥ kamalācuṃbanalampaṭotiramyaḥ।
aḷipota ivāravindamadhye ramatāṃ me hṛdi devakīkiśoraḥ ॥
jayati jagataḥ prasūtir viśvātmā sahajabhūṣaṇaṃ nabhasaḥ ।
drutakanakasadṛśadaśśatamayūkhamālārccitas savitā ॥

arkkendvārabudhācāryyaśukramandāsiketavaḥ ।
rakṣantv amuṃ grahās sarvve yaḥ puṣye mṛgalagnajaḥ ॥
vidhātrā likhitā yā sā lalāṭekṣaramālikā ।
daivajñas tāṃ paṭhed vyaktaṃ horānirmmalavakṣasā ॥
puṣyarkṣe śītabhānāv udayati mṛgabhe vṛścikasthe ca bhānau
bhūputrādau vaṇikṣaṭpadasatuladhanuryyugmajikakriyasthe।
cchāḷīsmeḷūgh (?) iṣoyas samajani bhavatāl lokamātṛprasādāt
bālaḥ prājñonujoyaṃ kalitadhanasukhārogyadīrghghāyur
āḍhyaḥ ॥

athāharggaṇo likhyate.

It ends:—

śeṣā daśāḥ krameṇa yojyāḥ । śubham astu । the writing on the last leaf being indistinct and in places hardly legible.

There is no regular division into chapters, but new topics are introduced by *atha,* as follows:—

1b, l. 6. athāharggaṇo likhyate.
2a, l. 4. atha tatkāladuggaṇita grahasṣaṭvākyāni likhyante.
4b, l. 2. atha bhāṣākalidinādayaḥ.
5a, l. 6. atha bhāvāśrayaphalāni.
8b, l. 5. atha raśmayo likhyante.
9b, l. 2. atha yogaphalam.
10b, l. 1. athāṣṭakavarggo likhyate.
11b, l. 3. atha samudāyāṣṭakavarggaḥ.
12a, l. 6. atha bhāvāḥ lagnādīnāṃ samanvayaḥ.
13b, l. 3. atha bhāveṣṭagrahaduṣṭayaḥ.
15b, l. 5. atha grahāṇāṃ sthānabalaṃ.
16a, l. 1. atha ceṣṭābalaṃ.
16a, l. 3. athovvabalaṃ.
16b, l. 1. athāyanabalaṃ.
16b, l. 3. atha kālabalaṃ.
16b, l. 5. atha nisarggabalaṃ.
17a, l. 1. atha grahabalapuñjāni.
17a, l. 4. atha lagnādibhāvabalapuñjāni.
17b, l. 5. atha sūkṣmaraśmayaḥ.
18a, l. 2. atha lagnabhāvasya balādhikyād atrāṃśakadaśā likhyate.
18b, l. 3. atha bhāvavindanaṃ.

26a, l. 3. atha kālacakradaśā.
26a, l. 6. atha nakṣatradaśā likhyate.

On the outer side of one of the boards N in Roman character.

209.

Sansk. No. 23.

Size: $8\frac{1}{2} \times 1\frac{1}{3}$ in., 31 leaves + covers, 8 lines (generally) on a page.
Material: Palm leaves.
Date: 18th cent.
Character: Grantha.

Unnamed. But in the margin at the beginning *Āṅgirasapariṣat,* and at the end *Śrīmukhapariṣat* is written.

It begins:—

vāgīśādyā sumanasā sarvārtthānām upakrame | yan natvā kṛtakṛtyā stus (read syus) tan namāmi gajānanam | vinddhyasyottaradeśe bārhaspatyamānābdo grāhyaḥ vinddhyadakṣiṇadeśe sauracāndramānābdo grāhyaḥ bārhaspatyamānena citrabhānusaṃvassaraḥ (*sic*) sauracandramānābhyāṃ āṅgirasasaṃvassaraḥ sarvatra śū(?)rodayavaśāt puṣyābdaḥ asya saṃvassarasya Śālivāhanaśakābdaḥ |

It is incomplete, breaking off as follows:—

ddhruvam gāṃgeyo vallīprītiḥ pūṣa 4 ku 8 śūnnyatithir ala |

There are no regular chapters. On fol. 2a, l. 4 we find a section beginning 'atha saṃvassaraphalaṃ' and on 4a, l. 7 one beginning 'atha makarasaṃkrāntiphalam'. The rest is mainly numbers &c., arranged as in a table.

On the cover *śubham astu mīnākṣisahāyam*', with two lines of Tamil writing (of an astrological nature) inside.

210.

Sansk. No. 24.

Size: $12 \times 1-1\frac{1}{4}$ in., 5 leaves + 1 double leaf joined at the left side, 5—6 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.
Character: Malayalam.
Injuries: All the leaves are more or less mutilated.

A slip of paper wrapped round these few leaves states that they were presented by Col. H. S. Osborne, March 1st 1828, and that they contain a copy of a Malabar (i. e. Malayalam) petition. On one of them however the language is Sanskrit, and it begins the *Rāgadveṣaprakaraṇam*, as follows:—

citghanaṃ paramātmānaṃ apaṇṇaivarusākṛtiṃ ।
advitīyam apāran taṃ Vekiteśaguruṃ (*sic*) bhajet ॥
? rāgadveṣaprakaraṇam.
rāgādyā ṣodaśa.

211.

WHISH No. 180.

Size: $14\frac{1}{2} \times 1\frac{3}{4}$ in., 24 leaves between boards, 9 (later 8) lines on a page.
Material: Palm leaves.
Date: Perhaps 19th cent.
Character: Square Grantha, clearly written.
Injuries: The left-hand lower corner of the first 16 leaves has been partially rubbed away.

The *Śaṃkarācāryacarita* in 9 adhyāyas.
It begins:—
※ ※ ※ ※ namas tasmai yatprasādavivasvatā ।
pratyūhadhvāntavidhvaṃsaḥ kriyate sarvakarmmaṇāṃ ॥
madīyarasanābaṃśanaṭaneṣu samutsukā ।
eṣā Sarasva ※ ※ ※ ※ ※ m ānandadāyinī ॥
samāśritapadāṃbhojajanatāsurapādapaḥ ।
sarvam mama śubhābhīṣṭaṃ pūrayet pārtthasārathiḥ ॥
kṣiptvājñānatamorāśiṃ padārtthā ※ ※ ※ ※ ※ ।
gururatnapradīpo me manodhāmani bhāsatāṃ ॥
viṣṇulīlāmṛtānān te karttāraḥ kavipuṃgavāḥ ।
jayanti sutarāṃ loke Vālmīkivyāsaśaṃkarāḥ ॥
※ ※ ※ ※ ※ ※ ※ nde vyāsācalam idaṃ kaviṃ ।
babhūva Śaṃkarācāryyakīrttikallolinī yataḥ ॥
atyunnatasya kāvyadror vvyaḥsācalabhyapo khilaṃ ।
※ ※ ※ ※ ※ ※ ※ ※ m asamartthoham atbhutaṃ ॥
hrasvam atyaṃkuśagrāhyaṃ gṛhītvā kalayāmi tat ।
nibandhanasṛjaṃ kāñcitadvatīśvaramagno mude ॥

※ ※ ※ ※ ※ ※ ※ ※ ※ ※ ※ ※ vakārpitaṃ ।
karomi yativaryyasya nideśaṃ samupāśritaḥ ॥
kathāsaṃkṣepa evādyo dvitīyoddhyāya utbha(v)e(t) । &c.

It ends:—

śrīmacchaṃkaradeśikasya caritastotraṃ prabodhapradaṃ·
nirddaṇḍākhilapāpavṛndavidhinaṃ saṃkṣiptam etan narāḥ ।
ye śṛṇvanti paṭhanti cādarayutā sañcintyanvahaṃ te
labdhvā bhuvi saṃpadañ ca sakalām ante labhantemṛtaṃ ॥
iti śrī-Śaṃkarācāryyacarite navamoddhyāyaḥ । śrīgurubhyo
namaḥ ।

The following is a summary of the story, which is told in a sober and credible style with scarcely any miracles:—

adhy. I (ends 2b, l. 7) *Kathāsaṃkṣepa.*

II (5a, l. 7) Story of Upamanyu and birth of Śaṃkara, which 'causes the books to slip from the hands of the Dvaitavādins' (5a, l. 2.). The birthplace was in the Keraḷa country (famous for the birth of Medinīkara &c 3a, l. 1), where was the Dakṣiṇakailāsa tīrtha, also called Syānandūra (? 3a, l. 2). Here were two rivers Nīlā (?) and Cūrṇī, and on the north bank of the latter, at a place called Kālaṭī, was the home of Ś.'s parents, whose names are not given.

III (8a, l. 7): Śaṃkara's precocity. At five years of age he loses his father, and he is brought up by his mother, for whose sake, when sixteen years old, he brings the river near to the house. The river was thence called Ambāpagā. A crocodile seizes him while bathing, and in gratitude for his escape he becomes a Sannyāsin.

He is initiated by Govindasvāmin, pupil of Gauḍapāda, with whom he spends a long period. Having with difficulty obtained leave, he visits tīrthas. The friendly counsels of the guru are charmingly related.

Proceeding to the Badarikāśrama, he studies Vedānta and composes the Bhāṣyapradīpikā. Vyāsa appears and compliments him.

IV (10a, l. 3): After his mother's death, Ś. returns to the Badarikāśrama, where the Brāhmaṇa Viṣṇuśarman, son

of Somaśarman of Śrīkuṇḍagrāma in the Keraḷa country, becomes his first disciple.

V (12 b, l. 1): Ś. visits Bhaṭṭācārya at Prayāga. The latter, previously devoted to the karmakāṇḍa, is converted to Ś.'s views. He relates that at one time, when Buddhism was triumphant (śvetamārge purā tena sugatena subādhite), he had himself outwardly professed that religion, for which reason he is not fit to compose vārttikas on the Bhāṣya. He indicates a pupil Viśvarūpa, living in Magadha, as a substitute. Ś. converts Viśvarūpa from Buddhism.

The story of Viśvarūpa's wife Vāṇī, daughter of Viṣṇumitra, dwelling near the river Soṇa, shows some reminiscences of Bāṇa's Harṣacarita adhy. I.

VI (14a, l. 1): Viśvarūpa receives the sannyāsa name of Sureśvara. Śaṃkara composes fifteen bhāṣyas (ten on Upaniṣads), and Sanandana (Viṣṇuśarman) writes a ṭīkā on the Bhāṣya, while Sureśvara is the author of the Naiṣkarmyasiddhi and two Vārttikās. On the way to Gokarṇa, Śaṃkara obtains a third disciple Hastāmalaka (Kāñcanavarṇin 23 b, ll. 4—5) at a village called Śivavihāra. A fourth, exceedingly devoted, was Toṭaka.

VII (17a, l. 2): Sanandana obtains at Haridvār the name Padmapāda. Śaṃkara, journeying to Rāmasetu, bathes in the river Suvarṇamukharī at Kālahastikṣetra, also called Dakṣiṇakailāsa. Praise of Kāñcī.

VIII (20a, l. 3): Ś. visits Puṇḍarīntapura (Puṇḍarīka 23 b, l. 7), where is the tīrtha Śivagaṅgā. Then to Śrīraṅga: then bathes at the Dhanuṣkoṭitīrtha at Rāmasetu.

IX (24a, l. 9): Ś. revisits Kāñcī and mounts the Sarvajña pīṭha. Then to Vṛṣācala, where he dwells and dies at Dakṣiṇakailāsa. Recapitulation in the form of an āśīrvāda.

This work professes to be composed by Govindanātha, friend of Śaṃkara (23a, l. 1):—

idaṃ śrī-Śaṃkarācāryyacaritaṃ lokapāvanaṃ
kṛtaṃ Govindanāthena yatibhaktisahāyataḥ.

On the outside of fol. 24 in Whish's hand 'Samkara Āchāryya charitram professing to be a history of that learned individual' and 'An unworthy work No. 79 b.' See above p. 106.

Other MSS. of this work have been examined by Burnell, Tanjore p. 96 b—97 a, and Śeṣagiri Śāstrī '*Report on a Search for Sanskrit and Tamil MSS. for the year 1893—1894*' pp. 101—2 and 257—9, the readings of which may be compared with the present. The former makes no mention of the author, but the latter accepts without question the above statement of the MS. ascribing it to Śaṃkara's disciple Govindanātha. Although I cannot agree with Burnell's statement that the book is 'full of miracles' and the litany at the end may be an addition, it is impossible to ascribe such an antiquity to a work which cites (3 a, l. 1) among the distinguished sons of the Keraḷa-country Medinīkara, apparently the author of the Medinī-kośa. For the story of Śaṃkara as related in the Śaṃkara-vijaya see Aufrecht-Oxford, pp. 247 sqq.

212.

SANSK. No. 25.

Size: $12 \times 1\frac{1}{2}$ in., 9 leaves + covers, 8—9 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.
Character: Grantha.

213.

SANSK. No. 26.

Size: $10\frac{1}{2} \times 1\frac{1}{3}$ in., 11 leaves + cover, 7—9 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.
Character: Grantha.

214.

SANSK. No. 27.

Size: $10\frac{1}{2} \times 1\frac{1}{4}$—$1\frac{1}{2}$ in., 10 leaves + covers, 7—8 lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.
Character: Grantha.

On the cover '*Suviśesam*' intended to mean 'Holy', or the like.

215.

Sansk. No. 28.

Size: $10\frac{1}{2} \times 1\frac{1}{4}$ in., 31 leaves (less fols. 18 and 30, missing) + cover, 5—6 (generally 6) lines on a page.
Material: Palm leaves.
Date: 18th or 19th cent.
Character: Grantha.

All these MSS. are described externally as 'Translation of Mr. Glenies sermon in Sanscrit', and the contents correspond to this description. We have apparently the same sermon in all the MSS.

LIST OF WORKS

ARRANGED ACCORDING TO SUBJECTS.

I. VEDIC LITERATURE.

1. Saṃhitās, and Works relating to them.

a) Rigveda:

1 Ṛgveda-Saṃhitā, Padapāṭha, Aṣṭakas 1—4 (No. 165).
2 „ „ „ „ 5—8 (No. 166).
3 „ „ „ , first leaf only (No. 14).
4 Ṛgveda-Bhāṣya, by Sāyaṇa, I, 1—19 (No. 13).
5 „ „ „ „ , I, 75—121 (No. 2).
6 „ „ „ „ , I, 122—165 (No. 1a).
7 Ṛgveda-Prātiśākhya, by Śaunaka } (No. 73, 1).
8 The same, with the Com. Pārṣadavṛtti }
9 Ṛksarvaśamāna by Nāgadeva }
10 Ṛgvilaṅghyalakṣaṇa by Nāgadeva
11 Tract on the Ṛgveda-Saṃhitā, title not given
12 Padāntadīpinī
13 Trisandhālakṣaṇa
14 Ṛksaṃkhyā } (No. 73, 2).
15 Avarṇadīpa
16 Nāntasaṃgraha by Śeṣanārāyaṇa
17 Tāntalakṣaṇa
18 Naparavyākhyāna, Com. on Nāntasaṃgraha
19 Taparaṭīkā, Com. on Tāntalakṣaṇa }
20 Paribhāṣā (?) }
21 Avarṇilakṣaṇa
22 Āvarṇilakṣaṇa } (No. 73, 3).
23 Avarṇivyākhyāna, Com. on 21
24 Āvarṇivyākhyāna, Com. on 22 }
25 Kātyāyana's Sarvānukramaṇī (No. 78, 6).
26 A kind of Pariśiṣṭa to the Ṛgveda-Prātiśākhya (No. 78, 7).

b) Black Yajurveda:

27 Taittirīya-Saṃhitā, Saṃhitā-Pāṭha (No. 176).
28 Com. on Śatarudriya (Taittirīya-Saṃhitā IV, 5) (No. 21 b).
29 Another Com. on the same text (No. 22 a).
30 Taittirīya-Prātiśākhya (No. 38, 1).
31 Tribhāṣyaratna, Com. on the preceding (No. 38, 2).
32 Com. on Bhāradvājaśīkṣā, by Lakṣmaṇa Jaṭāvallabhaśāstrin (No. 25 b).
33 Svaralakṣaṇa (No. 28 b).
34 The same with Com. (No. 28 a).
35 Śamānavyākhyāna, Com. on Saṃhitāśamānalakṣaṇa
36 Viliṅghyavyākhyāna by Puṇḍarīkākṣisūri
37 Naparavyākhyāna, Com. on Naparalakṣaṇa
38 Taparapaddhati, Com. on Taparalakṣaṇa
39 Avarṇivyākhyāna, Com. on Avarṇilakṣaṇa
40 Ākārapaddhati, Com. on Āvarṇilakṣaṇa
41 Aniṅgyavyākhyāna, Com. on Aniṅgyalakṣaṇa
} Coms. on Saṃtalakṣaṇa (No. 25 a).

c) Sāmaveda:

42 Prakṛti of Sāmaveda
43 Prakṛticalākṣara
} (No. 167).
44 Ūhagāna, book I (Daśarātra) (No. 180, 1).
45 Ūhagāna, books II—VII (No. 179).
46 Rahasya (No. 180, 2).

2. Brāhmaṇas and Āraṇyakas.

47 Aitareya-Āraṇyaka (No. 191).
48 Sāyaṇa's Com. on the first Āraṇyaka of the same (No. 1 b).
49 Maṇḍala-Brāhmaṇa, i. e. Śatapatha-Brāhmaṇa X, 5, 2 (No. 22 b).
50 Taittirīya-Brāhmaṇa (No. 177).
51 Taittirīya-Āraṇyaka, and
52 Āraṇya-Kāṭhaka, i. e. Taittirīya-Brāhmaṇa III, 10—12
} (No. 176).

3. Upaniṣads.

53 Śaṅkara's Com. on Aitareya-Upaniṣad (No. 78, 2).
54 Śaṅkara's Com. on Bahvṛcabrāhmaṇa-Upaniṣad, i. e. Aitareya-Āraṇyaka II (No. 158, 1).

55 Śaṅkara's Com. on Saṃhitā-Upaniṣad, i. e. Aitareya-Āraṇyaka III (No. 158, 2).
56 Bṛhadāraṇyaka-Upaniṣad (No. 21 c).
57 Īśā-Upaniṣad (No. 16 a, 1).
58 Śaṅkara's Com. on the same (No. 16 b, 1).
59 Śaṅkara's Taittirīya-Upaniṣad-Bhāṣya (No. 15).
60 Kena-Upaniṣad (No. 16 a, 2).
61 Śaṅkara's Com. on the same (No. 16 b, 2).
62 Śaṅkara's Com. on Chāndogya-Upaniṣad (No. 23).
63 Kaṭha-Upaniṣad (No. 17, 1).
64 Śaṅkara's Com. on the same (No. 24 a).
65 Praśna-Upaniṣad (No. 17, 2).
66 Śaṅkara's Com. on the same (No. 24 a).
67 Muṇḍaka-Upaniṣad (No. 17, 3).
68 Śaṅkara's Com. on the same (No. 24 a).
69 Māṇḍūkya-Upaniṣad (No. 17, 4).
70 Pūrvatāpanīya-Upaniṣad (No. 17, 5).
71 Uttaratāpanīya-Upaniṣad (No. 17, 6).
72 Rahasya-Upaniṣad (No. 18 a, 1).
73 Amṛtabindu-Upaniṣad (No. 18 a, 2).
74 Tripurasundarī-Upaniṣad (No. 18 a, 3).
75 Kālāgnirudra-Upaniṣad (No. 18 a, 4).
76 Śārīra(ka)-Upaniṣad (No. 18 a, 5).
77 Atharvaśira-Upaniṣad (No. 18 a, 6).
78 Atharvaśirobhāṣya by Bhāskara Rāya (No. 18 b, 3).
79 Kaivalya-Upaniṣad (No. 18 a, 7).
80 The same (No. 192).
81 Skanda-Upaniṣad (No. 18 a, 8).
82 Mahā-(or Tripurātapana-?)Upaniṣad (No. 18 a, 9).
83 Devī-Upaniṣad (No. 18 a, 10).
84 Tripurā-Upaniṣad (No. 18 a, 11).
85 Kaṭha-Upaniṣad (?), different from 63 (No. 18 a, 12).

4. *Vedic Ritual (Sūtras, Prayogas, &c.).*

86 Āśvalāyana-Gṛhyasūtra (No. 78, 5).
87 Kauṣītaka (Śāmbavya)-Gṛhyasūtra (No. 78, 3).
88 Com. on the same (No. 78, 4).
89 Dvaidhasūtra from Bodhāyana's Śrautasūtra (No. 94, 1).

90 Mahāgnisarvasva, Com. on the Agnikalpa, Dvaidha and Karmānta Sūtras of Bodhāyana's Śrautasūtra (No. 94, 2).
91 Another fragment of the same (No. 94, 3).
92 Manual of Śrauta rites (darśapūrṇamāsau, ādhāna, paśubandha) according to the school of Āpastamba (No. 99, 2).
93 Com. on the same (No. 99, 1).
94 Manual of Śrauta rites (Agniṣṭoma) according to the school of Āpastamba (No. 99, 3).
95 Com. on the same (No. 99, 4).
96 Āpastambīya Gṛhyasūtra (No. 26, 2).
97 Mantrapāṭha of the Āpastambins (No. 26, 1).
98 Haradatta's Com. on the same (No. 27).
99 Ṣoḍaśakriyā (Bodhāyana) in Malayalam, with Mantras in Sanskrit (No. 139).
100 Pañcāṅgarudranyāsa (?), rules and prayers (Black Yajurveda) for the worship of Rudra (No. 48, 1).
101 Rudravidhi (?) with the
102 Pañcāṅgarudranyāsa of Bodhāyana, and
103 Prayoga for the Rudrānuvākas of Taitt. Saṃh. IV, 7 } (No. 70).
104 Mantrabrāhmaṇa of the Sāmaveda (No. 86, 2).
105 Sāyaṇa's Com. on the same (No. 86, 1).
106 Rudraskandha's Com. on Khādira-Gṛhyasūtra (No. 75).
107 Prayogasāra (No. 153, 4).
108 A kind of Prayoga, dealing with witchcraft and domestic rites (No. 153, 5).
109 Prāyaścittasubodhinī by Śrīnivāsamakhin (No. 5a).
110 Gṛhyapariśiṣṭa (No. 91, 1).

5. *Miscellaneous Vedic Works.*

111 Caraṇavyūha (No. 21a).
112 Somotpatti (No. 48, 3).

II. ANCIENT EPIC POETRY.

113 Vālmīki's Rāmāyaṇa I—VI (No. 53).
114 " " Uttarakāṇḍa (No. 55).
115 " " I, 1 only (No. 146, 3).

116 Rāmānuja's Com. on Rāmāyaṇa I, II (No. 10).
117 „ „ „ „ III, 1—V, 3 (No. 62).
118 „ „ „ „ VI (No. 67).
119 Com. on Rāmāyaṇa I, 1, 1—83 (No. 54, 1).
120 Mahābhārata, Sambhava-Parvan (No. 153, 6).
121 „ Pauloma and Āstīka Parvans (No. 64).
122 „ Sabhā-Parvan (No. 19).
123 „ Vana-Parvan (No. 61).
124 „ Virāṭa-Parvan (No. 52).
125 „ „ „ 1—12, 7 (No. 195).
126 „ Udyoga-Parvan 1—94 (No. 84).
127 „ „ „ 41—198 (No. 85).
128 „ Droṇa-Parvan 1—34 (No. 87).
129 „ Parvans XIV—XVIII (No. 50).
130 Bhagavadgītā, fr. (No. 157, 1).
131 „ with introduction (No. 40).
132 Subodhinī, Śrīdhara's Com. on Bhagavadgītā (No. 41).
133 Uttaragītā (No. 44, 2).
134 Bālabhārata by Paṇḍit Agastya (No. 21).
135 Mahābhāratasaṃgraha by Maheśvara (No. 71).
136 Campubhārata (No. 152, 2).
137 Kuśalavopākhyāna from Āśvamedhika-Parvan of Jaimini-Bhārata (No. 49b).

III. CLASSICAL SANSKRIT LITERATURE.

1. Epic and Lyric Poetry (Kāvya).

138 Nārāyaṇa's Com. on Kālidāsa's Kumārasambhava (No. 121).
139 Bhaṭṭikāvya with Com. Jayamaṅgalā (No. 123).
140 The same (No. 164).
141 Mahānāṭakasūktisudhānidhi by Immaḍi Devarāya (No. 66).
142 Śrutirañjinī, Com. on Jayadeva's Gītagovinda, by Lakṣmīdhara (No. 113, 1).
143 The same (No. 142).
144 Another Com. on the Gītagovinda (No. 136)

145 Sūryaśataka by Mayūra, with
146 Com. by Anvayamukha } (No. 46).
147 Dakṣayajñaprabandha[1] (No. 149, 2).

2. Drama.

148 Kālidāsa's Abhijñānaśakuntala (No. 81, 3).
149 The same (No. 149, 1).
150 Com. (called Sāhityasarvasva) on the same by Śrīnivāsācārya (No. 82).

3. Romance, Tales, Campūs.

151 Bhojaprabandha (No. 175).
152 Viśvaguṇādarśa by Veṅkatācārya (No. 183).

4. Technical and Scientific Literature.

a) Grammar.

153 Pāṇini's Aṣṭādhyāyī (No. 59, 2).
154 Paribhāṣārthasaṃgraha by Vaidyanātha Śāstrin (No. 95, 1).
155 Com. on the same by Svayamprakāśānanda (No. 95, 2).
156 Prakriyāsarvasva by Nārāyaṇa, fr. (No. 117, 3).
157 Gaṇapāṭha, fr. (No. 117, 4).
158 Paradigms of Conjugation, fr. (No. 92, 3).
159 Prākṛtarūpāvatāra by Siṃharāja (No. 154).

b) Lexicography.

160 Amarakośa (No. 155).
161 Amarakośodghāṭana, Com. by Kṣīrasvāmin (No. 152, 1).
162 Amarakośa with Malayalam gloss (No. 122).
163 The same (No. 133).

c) Prosody.

164 Vṛttaratnākara by Kedāra Bhaṭṭa (No. 160, 1).
165 The same with the Maṇimañjarī, Com. by the Purohita Nārāyaṇa (No. 54, 3).

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[1] As Mr. Thomas kindly informs me, the Dakṣayajña printed at Calcutta in 1881 is quite a modern poem by Rāmanārāyaṇa Tarkaratna, Professor at the Sanskrit College, beginning:—abhūd abhūmir vinayasya vaibhavāt.

166 The same Com. (No. 116, 2).
167 The same Com. (No. 170).

d) Poetics (Alaṃkāra).

168 Pratāparudra by Vidyānātha (No. 89, 1).
169 Com. (Ratnāpaṇa) on the same, by Kumārasvāmin (No. 77).
170 Kuvalayānanda by Appayya Dīkṣita (No. 109).
171 The same (No. 127).
172 Kāvyaprakāśa (No. 128, 1).
173 Alaṃkārasarvasva (No. 151, 1).

e) Music, Acting etc. (Saṃgītaśāstra).

174 Abhinayadarpaṇa by Nandikeśvara (No. 110).

f) Medicine.

175 Aṣṭāṅgahṛdaya by Vāgbhaṭa (No. 120).
176 Aṣṭāṅgasaṃgraha by Vāgbhaṭa, fr. (No. 168, 1).
177 Ratirahasya by Kokkoka (No. 45).

g) Astronomy and Astrology.

178 Sūryasiddhānta (No. 59, 1).
179 „ I, 1—14 (No. 12, 1).
180 Kāmadogdhrī, Com. on Sūryasiddhānta, by Tammayajvan (No. 12, 2).
181 Sūryasiddhāntavivaraṇa by Parameśvara (No. 137).
182 Vākyakaraṇadīpikā by Sundararāja (No. 68, 1).
183 Kujādipañcagraḥavākyam (No. 68, 2).
184 Mahābhāskarīya Karmanibandhana (No. 124, 2).
185 Fragment (part of the preceding work?) (No. 124, 3).
186 Siddhāntaśekhara by Śrīpati (No. 124, 1).
187 Bṛhatsaṃhitā of Varāhamihira with Bhaṭṭotpala's Com., fr. (No. 72).
188 Varāhamihira's Bṛhajjātaka, with the
189 Com. Subodhinī } (No. 111, 1).
190 First Part of the same Com. (No. 160, 4).
191 Another Com. on the Bṛhajjātaka: Naukā or Horāvivaraṇa (No. 118, 1).

192 Praśnāmṛta by Kumāra, fr. (No. 118, 2).
193 Praśnasaṃgraha (No. 144, 1).
194 Laghvī Jātakapaddhati, fr. (No. 144, 2).
195 Utpala's Com. on Ṣaṭpañcāśikā, fr. (No. 144, 2).
196 Sarvārthacintāmaṇi, by Veṅkaṭanāyaka, fr. (No. 146, 2).
197 Kṛṣṇīya (No. 161).
198 The same, fr. (No. 162).
199 The same, fr. (No. 113, 2).
200 Kriyākalāpa of Tantrasaṃgraha, with a
201 Com. } (No. 134).
202 Trilokasāravṛtti (No. 111, 3).
203 }
204 } Fragments of astronomical and astrological works { (No. 111, 2). (No. 208). (No. 209).
205 }

5. *Law, Religious and Civil.*

206 Gautamīya Dharmaśāstra (No. 102, 1).
207 Haradatta's Com. (Mitākṣarā) on the same (No. 102, 2).
208 Haradatta's Com. (Ujjvalā) on Āpastambīya Dharmasūtra (No. 37).
209 Parāśarasmṛti with Mādhava's Com. (No. 79, 2).
210 Smṛtimuktāphala by Vaidyanātha Dīkṣita, I (No. 74).
211 Sārarahasyacāturvarṇakramavibhāga from the (preceding?) work of Vaidyanātha Dīkṣita (No. 91, 2).
212 Smṛticandrikā by Devaṇṇa, Vyavahārakāṇḍa I (No. 129, 1).
213 The same (No. 141).
214 Vyavahāramālikā, fr. (No. 129, 2).
215 Bārhaspatyasūtra, or Nītisarvasva by Bṛhaspati (No. 160, 3).

6. *Philosophy.*

a) Pūrvamīmāṃsā.

216 Bhāṭṭadīpikā by Khaṇḍadeva (No. 92, 1).
217 The same, VII, 1—IX, 3 (No. 119, 1).
218 The same, fr. (No. 119, 3).
219 Bhāṭṭacandrikā, Com. on Bhāṭṭadīpikā, by Bhāskararāya Bhāratī (No. 119, 2).

220 Mīmāṃsākaustubha by Khaṇḍadeva, fr. (No. 36).
221 Mayūkhamālikā, Com. on Śāstradīpikā, by Somanātha (Nr. 30).
222 Mīmāṃsā-Tantravārttika by Kumārila (No. 108).

b) Vedānta.

223 Vedānta-Sūtras with Śaṅkara's Com., Śārīrakamīmāṃsābhāṣya (No. 57).
224 Bhāṣyaratnaprabhā, Com. on Śaṅkara's Bhāṣya, by Govindānanda and Rāmānanda (No. 93).
225 The same, fr. (No. 78, 1).
226 Brahmasūtracandrikā, Com. on Vedānta-Sūtras (No. 193).
227 Upadeśagranthavivaraṇa, Com. on Śaṅkara's Upadeśasahasrikā (No. 24 b).
228 The same (No. 56).
229 Śaṅkara's Vivekacūḍāmaṇi (No. 24 c).
230 Com. on Śaṅkara's Ātmabodhaprakaraṇa (No. 33).
231 Com. on Śaṅkara's Vākyasudhā, by Brahmānanda Bhāratī (No. 63, 1).
232 Com. on Śaṅkara's Vākyavṛtti, by Viśveśvara (No. 65).
233 (Śaṅkara's) Vedāntasāra (No. 113, 3).
234 Śaṅkara's Pūrvottaradvādaśamañjarikā Stotra (No. 32, 3).
235 (Śaṅkara's) Hastāmalaka (No. 63, 6).
236 The same (No. 171, 2).
237 Haritattvamuktāvalī, Com. on Śaṅkara's Haristuti, by Svayamprakāśa Yati (No. 8 a).
238 Rāgadveṣaprakaraṇa (by Śaṅkara? See Aufrecht CC. s. v.) (No. 210).
239 (Govindanātha's) Śaṅkarācāryacarita (No. 79, 1).
240 The same (No. 211).
241 Bhāṣyārthasaṃgraha, by Brahmānanda Yati (No. 104, 2).
242 Pañcadaśī by Vidyāraṇyatīrtha (No. 81, 2).
243 Upadeśagranthavivaraṇa, Com. on the Pañcadaśī, by Rāmakṛṣṇa (No. 58).
244 The same (No. 159).
245 Sadānanda's Vedāntasāra (No. 81, 1).
246 Veṅkaṭanātha's Śatadūṣaṇī (No. 83).
247 Bhāratītīrtha's Adhikaraṇaratnamālā (No. 90).

248 AppayyaDīkṣita'sVedāntaśāstrasiddhāntaleśasaṃgraha (No. 105).
249 Vedāntaparibhāṣā,byDharmarājādhvarīndra(No.106,4).
250 Vedāntaśikhāmaṇi, Com. on the preceding, by Rāmakṛṣṇādhvarin (No. 106, 5).
251 Vāsudevamananaprakaraṇa (No. 194).
252 Lakṣmīdhara's Advaitamakaranda (No. 63, 4).
253 Rasābhivyañjikā, Com. on the preceding, by Svayamprakāśa Yati (No. 8b).
254 Brahmānubhavāṣṭaka (No. 92, 2).
255 Rāghavānanda's Com., Paramārthasāravivaraṇa, on the Śeṣāryā (No. 128, 3).

c) Sāṅkhya.

256 Īśvarakṛṣṇa's Sāṅkhyasaptati (No. 104, 1).
257 The same (No. 145, 1).
258 Jayamaṅgalā, Com. on the same, by Śaṅkara (No.145,2).
259 Tattvakaumudī, another Com. on the same, by Vācaspatimiśra (No. 145, 3).
260 The same (No. 104, 3).
261 Bodhabhāratī's Com. on the preceding Com. (No.104,4).

d) Nyāya, Vaiśeṣika, etc.

262 Keśavamiśra's Tarkaparibhāṣā (No. 100, 1).
263 Tarkabhāṣāprakāśikā, Com. on the preceding, by Cinnambhaṭṭa, fr. (No. 100, 2).
264 Com. on Gaurīkānta's Tarkabhāṣābhāvārthadīpikā, fr. (No. 117, 2).
265 Tarkacūḍāmaṇi by Dharmarāja, fr. (No. 117, 1).
266 Yogyatāvādārtha (No. 106, 1).
267 Laukikaviṣayatāvādārtha (No. 106, 2).
268 Parāmarśavādārtha (No. 106, 3).
269 Kārakavāda, by Jayarāma (No. 100, 3).
270 Vādaratnāvalī, fr. (No. 100, 4).
271 Work on Nyāya, unnamed, fr. (No. 100, 5).
272 Work on Nyāya, unnamed, fr. (No. 101).
273 Annambhaṭṭa's Tarkasaṃgraha (No. 145, 6).
274 The same (No. 169).

275 Com. on the same (No. 145, 5).
276 Bhāṣāpariccheda, by Viśvanātha Pañcānana, with the
277 Com., Siddhāntamuktāvalī } (No. 163).
278 Prapañcahṛdaya (No. 107).

IV. SECTARIAN AND DEVOTIONAL TEXTS (PURĀṆAS, MĀHĀTMYAS, STOTRAS, TANTRA, ETC.)

1. Purāṇas, Māhātmyas, and related Texts.

279 Ādi-Purāṇa: Bhāradvājasaṃhitā, Madhyamabhāga of Hemakūṭakhaṇḍa (No. 198).
280 Brahma-Purāṇa: Bhṛgu-Nārada-saṃvāda, Hastigirimāhātmya (No. 181).
281 Padma-Purāṇa: Śivagītā (No. 31).
282 „ „ Kārttikamāhātmya (No. 47, 1).
283 Viṣṇu-Purāṇa (No. 34).
284 Śiva-Purāṇa: Śatarudriyakoṭisaṃhitā, Kauñjarāśanakṣetramāhātmya (No. 187).
285 Śiva-Purāṇa: Koṭirudrasaṃhitā, Kapālīśasthalamāhātmya (No. 188).
286 Śiva-Purāṇa: Ekādaśarudrasaṃhitā, Campakāraṇyamāhātmya (No. 197, 4).
287 Bhāgavata-Purāṇa I—IX (No. 20).
288 „ „ with Com., fr. (No. 9 b).
289 „ „ with Śrīdhara's Com., XI—XII (No. 39).
290 Bhāgavata-Purāṇa, Malayalam Com. on it, fr. (No. 126, 1).
291 „ „ X, fr. in Sanskrit and Malayalam (No. 126, 2).
292 Bhāgavata-Purāṇa: Ekādaśaskandhasāraślokasaṃgraha with
293 Com., by Brahmānanda Bhāratī } (No. 11).
294 Bhāgavatasāra (?) (No. 9 a).
295 Nāradīya-Purāṇa: Haribhaktisudhodaya with Com. (No. 80).
296 Bṛhannāradīya-Purāṇa: Jñānakāṇḍa, Ahīndrapuramāhātmya (No. 196, 3).

297 Mārkaṇḍeya-Purāṇa: Devīmāhātmya, with
298 Argalastotra, and (No. 42).
299 Kīlakastotra
300 Agni-Purāṇa: Tulākāverīmāhātmya (No. 51).
301 The same (No. 131).
302 The same (No. 186).
303 Bhaviṣyat-Purāṇa: Kumbhaghoṇamāhātmya (No. 189).
304 Bhaviṣyottara-Purāṇa: Kṣetravaibhavakhaṇḍa, Campakāraṇyamāhātmya (No. 197, 1).
305 Bhaviṣyottara-Purāṇa: Madhyamabhāga, Tulasīvanamārkaṇḍeyaśrīnivāsakṣetramāhātmya (No. 206).
306 Brahmakaivarta-Purāṇa: Tīrthapraśaṃsā, Pañcanadamāhātmya (No. 185).
307 Brahmakaivarta-Purāṇa: Madhyārjunamāhātmya (No. 184, 2).
308 Liṅga-Purāṇa: Madhyārjunamāhātmya (No. 184, 3).
[309—331] Skanda-Purāṇa:
309 Agastyasaṃhitā, Hālāsyamāhātmya (No. 7).
310 Śaṅkarasaṃhitā, Śivarahasya-Khaṇḍa, Kāṇḍas I—IV (No. 88).
311 Śaṅkarasaṃhitā, Śivarahasya-Khaṇḍa, Kāṇḍas V—VII (No. 103).
312 Sanatkumārasaṃhitā, Śivatattvasudhānidhi (No. 60)
313 Sūtasaṃhitā, Śivamāhātmya-Khaṇḍa (No. 76).
314 „ „ „ fr. (No. 148).
315 „ Jñānayoga-Khaṇḍa (No. 76).
316 „ „ „ (No. 148).
317 „ Mukti-Khaṇḍa (No. 76).
318 „ „ „ (No. 148).
319 „ Yajñavaibhava-Khaṇḍa (No. 76).
320 „ „ „ , fr. (No. 148).
321 „ „ „ Brahmagītā (No. 3).
322 Mādhava's Com. on the preceding (No. 4).
323 Sūtasaṃhitā, Yajñavaibhava-Khaṇḍa, Uparibhāge Sūtagītā (No. 9c).
324 Mādhava's Com. on the preceding (No. 9d).
325 Uttarakhaṇḍa, Tīrthamāhātmya, Kumārarudrasaṃvāda (No. 196, 1).

326 Kṣetravaibhava-Khaṇḍa, Madhyārjunamāhātmya (No. 184, 1).
327 Kṣetravaibhava-Khaṇḍa, Mayūrapurīmāhātmya, 27th Adhyāya only (No. 188b).
328 Kṣetravaibhava-Khaṇḍa, Campakāraṇyamāhātmya (No. 197, 2).
329 Jayantīmāhātmya (No. 168, 2).
330 Vaiśākhamāhātmya (No. 47, 2).
331 Gurugītā (No. 32, 2).
[332—344] Brahmāṇḍa-Purāṇa[1]:
332 Adhyātma-Rāmāyaṇa (No. 54, 2).
333 Uttarakhaṇḍa, Hayagrīvāgastyasaṃvāda, Lalitopākhyāna (No. 69).
334 Uttarabhāga, Kṣetragolakavistāra, Brahmanāradasaṃvāda, Kapisthalamāhātmya (No. 201).
335 Uttarabhāga, Kṣetravaibhavakhaṇḍa, Kumbhakoṇamāhātmya (No. 203).
336 The same (No. 204).
337 Uparibhāga, Tīrthakhaṇḍa, Nāganāthamāhātmya (No. 197, 3).
338 Pāpavināśamāhātmya (No. 205).
339 Brahmanāradasaṃvāda, Ahīndrapuramāhātmya (No. 196, 2).
340 Brahmanāradasaṃvāda, Kadambapurīmāhātmya (No. 199).
341 The same (No. 200).
342 Brahmanāradasaṃvāda, Samaṣṭikānanamāhātmya (No. 190).
343 Śrīraṅgamāhātmya (No. 49a).
344 The same (No. 182).
345 Bhūgola-Purāṇa: Keralamāhātmya (No. 147).
346 Śivadharmottara (No. 156).
347 Ātharvaṇarahasya of the Viṣṇudharma(?) (No. 63, 2).
348 Ekādaśīvratamāhātmya
349 Jayantīvrata (?)
350 Anantavrata (?)
351 Bhāskaramatamāhātmya
} (No. 168, 2).

[1] See also below 382, 383, 392, 397.

352 Kāyārohaṇamāhātmya (No. 202).
353 An Itihāsa of King Vṛṣādarvi, title unknown (No. 48, 2).

2. *Stotras, and Similar Tracts.*

354 Brahmapāra Stotra with Com. (128, 2).
355 Vedapādastava (No. 48, 4).
356 Śivārcanaśiromaṇi, by Brahmānandanātha (No. 89, 2).
357 Paramārthasāra, by Śeṣanāga, with a
358 Com. } (No. 112, 9).
Com. (Paramārthasāravivaraṇa) by Rāghavānanda, see above 255.
359 Śrutisūktimālā, by Haradatta, with a
360 Com. } (No. 116, 1).
361 Mahāgaṇapaddhati, by Gīrvāṇendra Sarasvatī, fr. (No. 29).
362 The same, fr. (No. 207).
363 Gaṇapatyaṣṭaka (No. 115, 11).
364 Nārāyaṇīya Stotra (No. 140).
365 Bhaktapriyā, Com. on the preceding (No. 114).
366 Śaṅkara's Viṣṇupādādikeśāntastuti, with the
367 Com. Sukhabodhinī } (No. 44, 1).
368 Another Com. on the same, fr. (No. 111, 5).
369 Viṣṇubhujaṅga (No. 59, 3).
370 Śaṅkara's Com. on Viṣṇusahasranāman (No. 111, 4).
371 The same, fr. (No. 130).
372 Metrical Com. (Sahasranāmapadyavṛtti) on Viṣṇusahasranāman (No. 138).
373 Śaṅkara's Ānandalaharī (No. 157, 2).
374 Ānandasāgarastava by Nīlakaṇṭha (No. 63, 3).
375 The same (No. 112, 6).
376 Ambāstava (No. 112, 4).
377 Kalyāṇastava by Kālidāsa (No. 112, 8).
378 Caṇḍikāsaptati (No. 173).
379 Carcāstava by Kālidāsa (No. 112, 7).
380 Tripurāṣṭottara (No. 115, 3).
381 Tripurāstava (No. 115, 8).
382 Triśati Stotra (from Lalitopākhyāna of Brahmāṇḍa-Purāṇa) (No. 112, 3).

383 Dakṣiṇāmūrtipañjara from Brahmāṇḍa-Purāṇa (No. 115, 9).
384 Durgāṣṭaka (No. 171, 1).
385 Bālāsahasranāman (No. 115, 6).
386 Mantrākṣaramālā (No. 43, 2).
387 The same (No. 112, 5).
388 The same (No. 171, 3).
389 Mātaṅgyaṣṭottara (No. 115, 5).
390 Mātṛkānyāsa (No. 115, 2).
391 Mātṛkāstava (No. 115, 1).
392 Jayamaṅgalā, Com. on Lalitāsahasranāma Stotra (from Brahmāṇḍa-Purāṇa), by Bhaṭṭa Nārāyaṇa (No. 35).
393 Lalitāstavaratna (No. 63, 5).
394 The same (No. 115, 12).
395 The same, fr. (No. 160, 2).
396 The same, fr. (No. 174).
397 Lalitādevī Stotra (from Lalitopākhyāna of Brahmāṇḍa-Purāṇa) (No. 112, 2).
398 Śyāmalāmbāvarmaratna (No. 115, 4).
399 Svapnādhyāya (?) (No. 172).
400 Sermon of Mr. Glenies in Sanskrit (No. 212).
401 The same (No. 213).
402 The same (No. 214).
403 The same (No. 215).

3. *Tantra.*

404 Kaulādarśatantra, by Viśvānandanātha (No. 5 b).
405 The same (No. 96, 2).
406 Dakṣiṇāmūrtisaṃhitā (No. 98, 1).
407 Kumārasaṃhitā (No. 98, 2).
408 Kulārṇavatantra (No. 43, 1).
409 Kulacūḍāmaṇi, Com. on Laghubhaṭṭāraka's Laghustuti, by Siṃharāja (No. 125).
410 Divyamaṅgaladhyāna from Rājarājeśvarītantra (No. 112, 1).
411 Kārtavīryārjunakavaca from Uḍḍāmareśvaratantra (No. 112, 10).
Kriyākalāpa of Tantrasaṃgraha, see above 200, 201.

412 Tantrasamuccaya (No. 150).
413 Śrīcakrapratiṣṭhāvidhi (No. 5c, 1).
414 Śrīvidyākhyamūlavidyābhedāḥ (No. 5c, 2).
415 Śrīvidyāratnasūtra, by Gauḍapāda (No. 18b, 1).
416 Com. on the same, by Vidyāraṇya (No. 18b, 2).
417 Śaktisūtra, with its
418 Bhāṣya } (No. 6a).
419 Ātharvaṇaprokta-devīrahasya-svarūpakramopāsanāyāḥ jaganmātṛbhaktyaikavedyaḥ prayogaḥ by Jagannāthasūri (No. 6b).
420 Cidvallī by Naṭanānanda (No. 6c).
421 Candrajñānāgamasaṃgraha (No. 96, 1).
422 Prapañcasārasārasaṃgraha (No. 97).
423—430 Unnamed Collections of Mantras, and Tantric fragments (Nos. 115, 7; 10, and 143, 1—6).

V. FRAGMENTS NOT IDENTIFIED[1].

431 (No. 32, 4).
432 (No. 32, 5).
433 (No. 144, leaves 47—52).
434 (No. 145, 4).
435—436 (No. 146, 1; 4).
437 (No. 149, 3).
438 (No. 151, 2).
439—441 (No. 153, 1—3).
442—444 (No. 157, 1, after leaf 52).

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[1] For other tracts and fragments of unknown or doubtful titles, see above 11, 20, 26, 82, 85, 92, 94, 100, 101, 103, 108, 157, 158, 185, 203, 204, 205, 271, 272, 294, 349, 350, 353, 399, 419, 423—430.

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